DIRECTIONS
FOR
A GODLY LIFE:
ESPECIALLY FOR
Communicating at the Lords Table.

INTENDED FIRST FOR private use; now publish'd for the good of those who desire the safety of their owne soules, and shall be pleased to make use thereof.

By
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The third Edition.

Psal. 69. 33.
Seeke yee after God and your soule shall live.

OXFORD,
Printed by WILLIAM TURNER, 1634.

UMI

TO THE HONOVRABLE GENTLEMAN Mr. LORENZO CARY, Son to the R. Honourable Vicount *Faulkland*, Lord Deputy of *Ireland*.

WORTHY SIR,

SInce the time that it first pleased your Honourable Father to cõmend you vnto the ligious government of this dledge, wherein you now leue, r carriage hath been so sweete d lovely, that it hath wonne, I

dare say, the heart of each mem-
ber thereof to a readinesse of re
specting this your goodnesse, a
in word, so in deede, according t
their severall places and digni
ties. Neither could I suffer my
selfe, standing in a more near
relation than any of the rest un
to you, to come short in the per
formance of this office; Where
fore I here offer unto your reli
gious meditation this ensuin
Treatise, collected and compos
first for private use, but now pu
lished, not to gaine the applau
of any (from which my own
unworthines sufficiently check
me) but chiefely for these t
respects; first to testifie that lo
which I both owe unto you, a
am ready to make good: Secon

...ly, and more principally, to in-
...vite you to a due consideration of
...those holy duties therein contay-
...ned, that by a seasonable know-
...ledge of the same, your actions
...may bee the more carefully or de-
...red, and Gods name in the faith-
...full practise thereof more fully
...glorified. The subject is a matter
...not of humane learning, but of
...Gods service; and thereof a part
...without exceptiõ, the greatest, the
...due receiving of the holy Com-
...munion. A duty, I confesse, better
...knowne, then well considered,
...more often thought on, then sin-
...cerely practis'd: if it were not so,
...bad actions would not be so com-
...monly priviledg'd by the great-
...ness of the Agents, as now they
...are; but they to whom God hath

given most honour here, would
ever thinke it their greatest glo
ry to honour him most againe b
their faithfull service unto him
And good reason why the
should, if they remember that t
whom God hath given most, o
them he requireth most againe
yea such, who have the preceden
cy of others in place and dignity
may doe well to consider, that, i
making a conscience of matter
of Religion, and leading thei
lives according to the rules ther
of, they doe not only provide we
for the salvation of their own
soules, but give a good occasio
to others also, while they happ
ly provoke them to the practi
of the same duties by their go
examples: which are ever be

as lively precepts, and serve for a secret reproofe to an ingenuous inferiour, when he shall see himselfe defective in that, wherein his betters have gone before him. Let the Honourable and Mighty thus remember, how farre they shall honour God by a religious life, and then they cannot but acknowledge that it is their glorious freedome to bee his humble Servants. Others, if they please, may take notice of this perswasion; and perhaps they would, if I were not unworthy to advise them: but now I speake to you alone, whom I well know willing, as freely to make use of others helpe, so truely to accept of this from me. Your owne happinesse now must confesse, with thankes

to God, that by his providence
you live in that Society, whose
Religion is as firme as undefiled,
where you cannot say, you want
the rule either of loving precept
or example; according unto
which you have already joyned
with the rest in a religious com-
municating at the Lords Table.
My desire is to perswade you to
a constant perseverance in what
you have so well begunne; that so
devoting your tender yeares
with those which follow unto the
service of th' Almighty, you may
againe from him receive and
fully enjoy his daily blessings
which doth ever attend on those
that truely seeke him. Some me-
ditations, which perhaps may
serve for your direction, I here
preser

present unto your view, in which I freely acknowledge almost nothing mine (to prevent the censure of a curious Reader) but only the labour of composing; this I now commend to you, and you unto the blessed providence of the most Highest, resting ever

Yours truely

in the Lord

HENRY TOZER.

DIRECTIONS FOR THE DVE RECEIVING OF THE Holy Communion.

CHAP. I.

What a Sacrament is, and how many there be.

A Sacrament is an outward visible signe of an inward and invisible grace, ordained by God, whereby he doth seale unto us his covenant

venant of grace made in th
bloud of Christ, & we again
testifie our faith and piety to
wards him: so that it is bot
a signe in respect of the thin
signified, & a seale in respe
of the covenant sealed unt
us. The word Sacramen
doth properly signifie a
oath, whereby souldier
bound themselves unto thei
Generall; whence it is take
to signifie that obligation
whereby wee tye our selve
to the blessed and sweet se
vice of Jesus Christ: for here
by wee, as Christs souldiers
first binde our selves by pro
mise of obedience to fig
under the Lords banner
gainst the world, the flesh an

the devill; Secondly, we put on the cognisance & Armes, the Colours and marke of Christ, by professing our faith in him, that so it may appeare into the world to whom wee doe belong.

Now Sacraments are of two sorts. First, of the Old Testament, which were two: first, Circumcision: secondly, the Passeover. The first was ordained for a signe of entrance into the Covenant; the second for an assurance or confirmation of, and continuance in the same: both which are now abolished; & in stead of them wee now have the Sacraments of the New Testament, which are like-

likewise 2. first, Baptisme an
swerable to Circumcision
secondly, the Lords Supper
to the Passeover: both signi
fied by that water and blood
which issued out of the side
of Christ, when it was pier
ced by the Souldiers on the
Crosse. Of these the first is
called the Sacrament of our
Nativity or entrance, because
by it we are assured that wee
are received into the Cove
nant of Grace, and so are re
generate and belong to the
flocke of Christ: the second
is called the Sacrament of
our growth & perseverance
whereby wee grow up in
Christ, and are assured that
wee shall bee still kept in this
estate.

estate. So that both are necessary; the one to assure us of our entrance into, and the other of our continuance in the estate of Grace; for although that Grace once conferr'd cannot be lost, yet our assurance doth often want strengthning by reason of our manifold temptations, against which we are comforted by the remembrance of Christs death and Passion: which doth also teach us thy the Sacrament of Baptisme is received but once, and the Lords Supper often; because our birth is signified by our Baptisme, and we can bee borne but once; but wee daily stand in need of foode

and

and ſtrengthning, and ther
fore wee often receive t
Supper of the Lord, that o
ſoules may be nouriſhed un
life everlaſting.

CHAP. II.

What the Lords Supper is.

THat wee may rightly u
derſtand the Sacrame
of the Lords Supper, we mu
know two things: firſt, wh
it is, ſecondly, what belon
to the due receiving of it.

For the firſt; the Lor
Supper is a Sacrament, co
ſiſting of Bread and Wi
lawfully conſecrated and d
ſtributed; inſtituted by Chr
him

imſelfe for a continuall re-
membrance of the Death &
aſſion of Chriſt, and the
enefits which wee receive
hereby.

This inſtitution was at
Chriſts laſt Supper after hee
ad eaten the Paſſeover with
is Diſciples; ſo that it is cal-
ed a Supper in reſpect of the
me of the inſtitution, and
he Lords Supper in reſpect
f the Author, the Lord
Chriſt: as alſo in reſpect of
he end thereof, which is
artly to ſet forth the Lords
eath, & the ſpirituall foode
erein received, namely the
Body and Bloud of Chriſt
imſelfe.

In this Sacrament we muſt
con-

confider two things. 1, t
parts: 2, the end.

The parts are 2. First, t
outward Signes. Second
the things ſignified. T
ſignes are either repreſenti
namely, the Elements the
ſelves: or applying ſigne
which are the actions abo
thoſe Elements.

The Elements are tw
Bread and Wine: not Bre
only, but both, according
Chriſts inſtitution: and t
aſunder, not the Bread di
in the Wine, as ſome w
have it; becauſe Chriſts blo
was ſhed out of his body
our ſinnes, and wee are to
ceive theſe ſignes as rep
ſenting Chriſt, not whol

t wounded and pierced.

Now Christ chose these
ements before any other,
cause they best serve to set
rth Christs Body & Bloud;
r as Bread by diverse brea-
ngs and pressings comes to
ee perfect, yea the chiefest
od of our bodies, still gi-
ng a good relish, when o-
er things doe not, and is al-
more common to all, than
y other: So the Body of
hrist by many torments
as made the chiefe nourish-
ent of our soules, remaining
wayes most sweet and plea-
nt, and common to all that
an receive him by faith, and
Wine doth cherish and
omfort us; satisfie our thirst,

purge

purge away many corru
humours, and maketh us bo
and adventrous: so the blo
of Christ revives and gla
our drooping soules, satis
eth our spirituall thirst, pu
geth us from all our sins, a
makes us couragious again
all feare of our enemy t
Devill: Againe, as bread
made of many graines in
one loafe, and wine of ma
grapes into one cup: so w
partaking thereof & of Chri
by faith are made one wi
him as our head, and also o
among our selves as me
bers of his body, thus of
Elements.

The Actions in this Sac
ment are of 2 sorts. 1, of
Minist

iniſter. 2, of the Commu-
cants. The actions of the
iniſter are theſe.

1, Setting apart, & 2, bleſ-
g of the Elements, where-
is ſignified, that Chriſt Je-
s was ſet apart and ſanctifi-
for us, as it is *Ioh.* 17.19.
breaking and powring out,
nd 4, diſtributing to the
ommunicants; whereby is
gnified that Chriſts Body
as crucified, and his Bloud
ed, and that the benefits
reof are offered unto us, if
e have faith to receive
m, as it is *Ioh.* 3. 15. *Hee*
as lifted up, that whoſoever
eleeveth in him ſhould have
fe everlaſting.

The actions of the Com-
municants

municants
are 2. { 1. Taking.
2. Eating & drinking
By which is signified tha
they which receive benef
by Christ, must receive hi
by faith, applying his meri
to their owne soules, as *Ioh.*
12. *As many as received him*
to them he gave power to becom
the Sonnes of God, even to the
which beleeve on his name.

Thus of the signes; th
thing signified is the Body
Blood of Christ, with th
benefits, which wee receiv
therby; namely the strength
ening and refreshing of ou
soules in the remission of o
sinnes: and this we receive
not of the Minister (for he
give

ves onely the signes) but of
od himselfe, apprehending
e same by our faith; for
hrist is not signifi'd in these
nes as in a picture, but ex-
bited unto us; being him-
fe present in the Sacra-
ent, though not corporally
the Bread and Wine, yet
itually to our faith; for
ough *his Body bee in Heaven*
must there remaine untill
last day, as it is *Act.* 3. 2. yet
may feed on him spiritu-
by faith, by applying his
ath and passion unto our
full soules: so that there is
e union betweene Christ
d the Elements, which is
mbolicall; and an other be-
eene Christ and us, which
is

is ſpirituall and reall.

The ends of this Sac
ment are twofold: 1, in
ſpect of others: 2, in reſp
of our ſelves.

In reſpect of others, to
ſtifie unto them that fa
which wee profeſſe; that
they ſeeing our readin
herein, may have their he
alſo ſtirred up to ſuch g
duties. In reſpect of
ſelves, it concernes, eit
what we have received fr
or what wee are to return
God. In the firſt reſpe
ſerveth,

Firſt, for remembran
namely, of the death
Chriſt; for, *as often as w*
ceive this, wee ſhew the L
d

auſe wee offer up our thank-
ill hearts unto God for his
ercy in Chriſt, ſo that it is
Sacrifice, not of Chriſt, but
f our thankefulnes.

CHAP. III.

The Neceſſity of receiving the Lords Supper.

THat we may receive this
Sacrament, as we ought,
e muſt conſider 2 things. 1,
e neceſſity; 2, the right mā-
r of receiving the ſame.
As for the firſt, wee muſt
ow that it is not a thing in-
fferent for us to receive, or
t to receive at our plea-
re, but that wee ought to

doe it (though not ever
Sabbath after the custom
observed in the Primitiv
Church, yet without faile, a
often as occasion is offered
according to the example o
those in the *Acts*, *who contin*
ed stedfast in breaking of bread
Acts 2. 24.

The Necessity of whic
duty will further appeare,
we consider these two thing
1, the principall cause, whic
often keepes us from it; 2, th
motives which may draw u
unto it.

First, that, which make
us backward in the perfo
mance of it, is questionles
the pollicy of our Arch-ene
my, the Devill; who strive
b

by all meanes to draw us away, either by a careles neglect of our chiefeſt good, to feede rather on our owne fooliſh imaginations (as hee did them in the Goſpel, who had rather *ſee their grounds, or proove their oxen, than taſte of that Supper* to vvhich they were invited. *Luke* 14. 18. 19.) or elſe by a timorous fearefulneſſe of our owne unworthineſſe to approach unto ſo holy a banquet as this is. And truely, if wee could but ſee that this is his doing, wee would by all meanes ſtrive againſt his temptations: for, who amongſt us vvould not endeavour to the utmoſt, ſo farre to reſiſt his

temporall enemy, as that hee
ſhould not bee able to hurt
him either in body or in
goods: and ſhall we be more
carefull for the preſervation
of earthly bodies, then of
our heavenly Soules, which
Chriſt Jeſus hath redeemed
by his pretious bloud? God
forbid: wee muſt know that
God expects more at our
hands: and that our ſoules
are never ſo ſafe, as when
they are in greateſt oppoſiti-
on, and doe that which is
moſt diſpleaſing unto our
chiefeſt enemy, the Devill:
for the more wee pleaſe him,
the leſſe wee pleaſe God, and
the nearer wee are to him, the
farther we are from God.

The motives which may draw us to the performance of this duty, are taken from a due consideration of these two things. 1, who it is, which inviteth us unto it. 2, what bee the consequents of receiving or not receiving.

Hee which inviteth us, is God himselfe, whose ordinance it is, and who requires it at our hands as a principall part of his service: and therefore as often as wee omit it, wee may bee sure that we offend him; which he himselfe testified in threatning to *cut off that soule from his people, which should forbeare to keepe the Passeover, Numb.* 9. 13. and if so, then doubtlesse the neg-

lect of this Sacrament, wher
in Christ is so fully exhibi
ted unto us, is very displea
sing unto him; which is als
expreſt in the parable of the
great Supper, *Luc.* 14. 24.
None of those men, which wer
bidden, shall taste of my Supper
Why? because they came
not when they were invited
and if wee refuse to come
vvhen the Lord calls, who
knowes whether he will giv
us life untill the next invitati
on? let us therefore take the
Lords offer while it is to day
lest wee be cut off before the
morrow.

The next motive is take
from the consequents, and
that first of not receiving. I

wee receive not, wee offer a wofold injurie; the one to Christ, the other to our selves.

To Christ two wayes. 1, in contemning his ordinance, who commanded his Disciples to receive it, 1 *Cor.* 11. and in them us. 2, in neglecting his love towards us; who (as a father on his death-bed) in the night that he was betrayed, bequeathed this seale and pledge of his love unto us, vvhich therefore ought to bee right deare unto us, and at no time neglected when it is offered.

Againe, if we receive not, we injure our selves, and that also 2 wayes. 1, in respect of

our name and profession, fo
if wee come not when othe
doe, wee expose our selves
the censure of them, shewi
that wee are at least negl
ders, if not contemners
GODS ordinance, *who*
have all to come to it. *Mat.* 2
27. yea that we have not
life of a Christian in us;
whosoever eateth not the fles
the Sonne of man, and drink
his bloud, hath no life in hi
Joh. 6. 53. 2, wee injure o
selves from the benefits th
of; for the remembrance
Christs death and passion,
duely considered) cannot b
bee a great comfort unto u
which wee put from us, as o
ten as wee omit the Lor

Supp

Supper: and thus much wee may assure our selves, that the Devill will bee ready to take the least occasion to suggest other meditations unto us: & what a miserable thing is it for us to bee exercised in our owne pleasures, or such like, when others, with whom wee are bound to be present, are reverently gathered together, to the comfort of their owne soules, to feede at the Lords Table? If wee say that we are then exercised in other good duties, as reading the Word of God, or such like; we must know that such duties (good in themselves) are not acceptable to God at such times: and who knowes,

seeing

seeing that herein wee ne
lect the Lords ordinanc
how farre hee will give t
Devill leave to tempt us, a
draw us away even frō th
duties also to wicked imag
nations?

2. The Consequents
receiving cannot but inv
us to a constant performan
of this duty. Now these co
sequents respect either Go
or our selves. That whi
respects God, is our duty
thankfulnes & prayse, whi
herein wee offer unto him
his mercy: which is v
pleasant unto him, and nec
sary to bee performed of
because *hee is gracious, and*
mercy endureth for ever tow
th

them that feare him: and how then can we but with *David*, have *our hearts ready to sing and prayse him with the best member that wee have? Psal.* 108. 1.

That, which respects our selves, is the benefit which we receive thereby: which is twofold. 1, Generall. 2, more speciall. The Generall benefits, which we receive by the Lords Supper, are chiefly two.

1, A supply of all our wants, which we shall be sure to have if we receive aright: for hee, *which eateth the flesh of Christ, shall never hunger: and hee, which drinketh his blood, shall never thirst*, as Christ him-

himselfe hath promised: neither need wee doubt of the truth hereof: for, *hee is full of grace and truth. Ioh.* 1.14. and *in him dwelleth all fulnesse. Col.* 1.19. and how then can we want any thing, if we possesse him that hath all things?

2. An excellent rule to our whole life: for when we hereby consider Gods great love unto us, wee cannot (if there bee any love or feare of God in us) but bee carefull to avoyd any thing, which may bee displeasing unto him: so that hereby our bodyes are made more obedient unto our soules, and our soules unto God.

The speciall benefit which wee

wee receive by the Lords Supper, is in regard of our faith: and this againe respects either our selves and others, or else our selves alone.

The first is a testifying of our faith unto others: for hereby wee both shew unto others the faith, which wee professe, and also by our example stirre them up to the performance of the same duty: in this respect therefore it is necessary we should often receive.

In the second respect it is a confirmation and increase of that faith, which wee have in us: wherein wee are to endeavour by all meanes to continue, as S. *Paul* taught the

the Disciples, *Acts* 14. 2
and beware that wee fall
from our stedfastnesse, b
grow in grace, and in the kno
ledge of our Lord and Savi
Iesus Christ: as it is 2. *Pet.*
18. whereof wee cannot b
bee carefull, if wee consid
our weakenesse, for wee
ever subject to Apostasie,
our faith is exceeding weak
as wee may plainly see by
coldnesse in prayer, and oth
good duties, by our feare
death, and by our love
this world: for the strengt
ning of which, Christ ha
left unto us this Sacramen
as a speciall meanes cond
cing thereunto: for the C
venant which our faith
ke

eth hold of, as it is contai-
ed in the Word of God, ſo
is ſealed unto us by this Sa-
ament: & therefore Chriſt
lls the cup, *the cuppe of the*
ew Teſtament, becauſe it
les unto us the Covenant
God in the New Teſta-
accompliſhed in the
edding of Chriſts bloud.
ow if a King ſhould in pit-
and compaſſion ſend a par-
on under his Seale unto a
ore diſtreſſed priſoner,
ould we not judge that pri-
ner unworthy of the bene-
thereof, if he ſhould either
ilfully refuſe it, or careleſ-
neglect it? queſtionleſſe
would: yet ſuch is our
ſo before God, vvho, as
King

King of Kings, hath seale
unto us by this Sacrament
full remission of all our sin
if wee therefore shall eith
vvilfully contemne, or at o
pleasure receive this pled
of his love, what can wee e
pect at Gods hands but a j
remove all of this his favo
from us? Surely if wee joy
the consideration of our ow
weakenesse, vvhich so muc
needeth helpe, with the m
ditation of Gods mercy, wh
so freely giveth it, we cann
but acknowledge our ow
misery, if wee neglect
wherefore as wee feare hi
and tender the good of o
owne soules, let us bee ca
full in the due performan

this so weighty a busines.
ut some are wont to frame
ese excuses for their ab-
nce.

r, The often receiving of
is Sacrament may breede a
esteeme thereof; & there-
re it is safer sometimes to
staine. To which I an-
ere, that in matters tem-
rall (as pleasures, and such
e) the often use may breed
ntempt, or at least neglect,
it often doth: but in spiri-
ll things it rather breedes
reater desire, because the
re wee feele and know the
odnesse of them, the more
e seeke after them; yet if it
come to passe, that by of-
receiving, we beginne to

under-

undervalue the worth of
wee must consider that
neglect ariseth not from
often use of the thing,
from our corrupt natu
for this Exercise is G
owne ordinance; alwa
attended with his b
sing: if rightly recei
appointed as a meane
stirre up and encrease
zeale and devotion; & th
fore it is not likely tha
should hinder it. Let not
therefore keepe us from
Lords Table; but let us
ther come, that it may
a meanes to encrease
piety.

2. Some will say,
not prepared, and there

e not come: but this in-
de is no excuſe; for wee
ſt know that wee ought
bee alwayes prepared, our
ole life ſhould bee a conti-
ll preparation, as to all
er good duties, ſo eſpe-
ly to this; being *ever rea-*
hen the Lord ſhall call, as
Saviour admoniſheth us,
tt. 24. 44.
. Others will urge; I am
ake a journey, or to be im-
yed in ſuch or ſuch a bu-
ſſe; and therefore I can-
come: Well: if this jour-
or the like, muſt of ne-
ſity be performed, thy ex-
e is the ſafer; but if it may
any way avoided (as of-
times it may) aſſure thy
ſelfe

selfe, this is to preferre t
owne pleasure before th
which God commands
day will certainely com
wherein wee must give an
count for the neglect of
least of Gods ordinances;
then it will bee said of s
Pretences, *Who required*
things at thy hands?

4. Some are wont to ur
I am not in charity, by r
son of some wrong wh
hath beene offered to m
and therefore I ought not
come. This indeede is
excuse too common: but
must know, that if wee
not in charity; it is our ow
fault; for wee ought to bee
charity, and still to prese

ction, which others have, yet, if wee have a true desire to bee refreshed by the merites of Christ, and have a sincere heart before God, hee will accept us according to this. Whensoever therefore the Devill shall tempt thee to draw thee away by the consideration of thy owne infirmity, cheere up thy selfe with the comfort of the blinde man in the Gospel, *Mar.* 10. 49. *be of good comfort, behold he calleth thee*: say unto thy selfe, Christ Jesus hath invited mee, and hath promised to accept me, if my heart be sincere, humble, and willing: vvhy then should the consideration of my infir-

nities keepe mee from it.

6. Others thus reply: I desire to receive, but I am conscious unto my selfe of some crying sinnes vvhich I have committed before God, for which I have not yet sufficiently repented: and how then can I partake of this holy banquet in the presence of God? Is it so? art thou poore, and yet wilt thou refuse gold vvhen it is offered unto thee? who will then pitty thee for thy poverty? art thou desperately sicke, and wilt thou not seeke unto the Physician for meanes of recovery? who will then bemoane thee for thy disease? Behold, Christ Jesus

the Phyſitian of thy ſoule;
wvell able to heale it of all
's diſeaſes, as hee did the
dies of thoſe, which came
nto him, of their infirmi-
es: forſake not then this
avenly Phyſitian; but la-
ur by a ſerious repentance
diſcharge thy conſcience
thoſe thy ſinnes, and then
me ſpeedily unto him: it
the counſell of the Apo-
, 1 Cor. 11. who biddeth us
examine, and then eate: not
e away; firſt *examine*, *then*
of this Bread and drinke of
Cup: If thou ſay, I had ra-
er ſtay till the next opor-
nity, that I may have the
ore time to repent; conſi-
r that the longer thou ſtay-

eſt, the more ſinnes thou wi
runne into, and then it will b
ſo much the harder to repe
as thou oughteſt: and beſid
that, how do'ſt thou kno
whether God will give th
grace & time to repent th
or not? he hath promiſed
deed to have mercy upo
ſinner, at what time ſoever
ſhall repent; but hee hath n
promiſed to give him gra
to repent when hee will: Se
the Lord therefore while h
offereth himſelfe unto the
that thou mayſt finde mer
when thou ſeekeſt it.

Laſtly, ſome in a pro
manner thus excuſe, (or
ther juſtifie) their abſence.
doe already ſufficiently h
lee

eeve vvhatſoever is propo-
d in the Word of God; and
herefore what neede have I
o receive this Sacrament ſo
ften, as a ſeale to confirme
y faith? it doth no way
onferre grace unto me; and
y faith is ſo firme, that I
erſwade my ſelfe I need not
eale to ſtrengthen it, ſo
uch as others doe, whoſe
ith is weaker; wherefore
thinke that I may ſome-
mes forbeare. But know,
vaine man which thus diſ-
uteſt with thy God, that this
Gods ordinance, a princi-
all part of his ſervice, which
herefore ought diligently
o bee performed, though it
id no way profit us, even

because God had comma
ded it: yea, when wee hav
done all those things vvhi
are commanded us, vve mu
say that *we are unprofitable ſ
vants, wee have done but
which was our duty to doe.* L
17. 10. Besides, is thy fa
so strong that it needs no fu
ther strengthening? do
thou not dayly perceive
thee a vveakeneſſe of und
standing in matters of Pie
and Religion? a frailty in t
memory, and a continu
disorder in thy affection
if not, know thus much, t
it is a misery to vvant, bu
greater misery not to be ſe
sible of our vvants: and t
also know for a certai
trut

truth, that when thou findeſt in thy ſelfe either none, or at leaſtwiſe a ſmall deſire of hearing Gods Word, and receiving the Sacraments, know, I ſay, that there is ſurely ſome ſinne or other in thee not vvell repented of, vvhich cloyeth the ſoule, that it cannot delight in thoſe ſpirituall exerciſes. Let us therefore endeavour to come to the Lords Table as often as wee are invited; and vvhen we do come, let us take heede that vvee come not for faſhions ſake, or to pleaſe men, or in any opinion of our owne merit in this action; for this is not a celebration, but a prophanation of the Lords

ordinance, because herein we
ſerve not God but our ſelves;
which is a fearefull thing; for
God is not as man, that he
ſhould bee deceived; neithe
ſeeth he as man ſeeth; for ma
judgeth onely according t
the outward appearance, bu
God ſearcheth the very hea
and reines, & will one day
certainely puniſh the proph
ners of his ordinance, as th
contemners thereof. Where
fore, as we ought in the fir
place to bee fully perſwade
of the neceſſity; ſo ſhould w
in the ſecond by all mean
labour to come to the know
ledge of the right manner
receiving; which is the ne
thing to be conſidered.

CHA

CHAP. IV.

The necessity of preparation.

HEE which desires to receive at the Lords Table in a right manner, must make conscience of three duties, which are necessarily to bee performed.

1 A diligent Preparation before.

2 A seasonable Meditation in the time of receiving.

3 A religious practise after the same in our lives and conversations.

In the first (as before in the matter of receiving) wee must take notice of 2 things. First, The Necessity. Secondly,

ly, The right manner of Pre-
paration.

The neceſſity vvill plainly
appeare, if we conſider thes
two things. Firſt, in vvhos
preſence it is, that wee ar
to receive. Secondly, th
danger vvhich vvee bring u
our ſelves by not being pr
pared.

As for the firſt, wee are
fit, and feed in the preſenc
of the Lord himſelfe. No
if any, even the beſt of u
ſhould bee invited by a Ki
to his Princely Table, h
would bee carefull to preſe
himſelfe (if hee reverence h
preſence) in the beſt mann
that hee could, putting
then eſpecially (if hee ha
an

any better then other? his best apparrell, and disposing all things in the most decent order, that so hee might bee the better accepted: if so; with what feare & reverence should we then approach unto the Table of this King of Kings, when hee inviteth us? who stands there ready, attended with his Angels to behold those, which present themselves; and will soone espie out that man, who shall dare to approach before him, not having on his wedding garment: and what can such expect, but, with the man in the Gospel, *a casting out into vtter darkenesse?* *Matth.* 22. 13. Neither must we thinke

to

to deceive the Lord with an hypocriticall outside; for he looketh not to the outward gesture onely, but to the inward part of the soule: it is not so much a cleane hand, or curious attire which maketh us accepted of God, as a pure heart and cleansed soule, adorned with faith and repentance: we may for a time deceive mortall men, such as our selves: but when the secrets of our hearts shall be made manifest, then shall our hypocrisie, as well as our negligence, bee laid open to our destruction. Let us therefore humble our selves before God, and prepare our selves aright, that wee may

escape

eſcape the danger which will otherwiſe fall upon us; which is the ſecond thing to be conſidered in the Neceſſity of Preparation. The danger of not being prepared is particularly ſet forth unto us by conſidering the offence, which wee herein commit, and the reward thereof.

If wee come unprepared, and ſo receive unworthily, our offence is no leſſe then to be *guilty of the Body and Bloud of Chriſt*: as S. *Paul* ſaith. 1. *Cor.* 11. 27. that is, we offer ſpeciall diſgrace and indignity unto Chriſt, in not receiving him with that reverence vvhich vvee ought: vvhich offence, as it is in it ſelfe

selfe very haynous, so
drawes on us a fearefull
nishment; for the Proph
Jeremiah hath pronounc
him *accursed which doth*
worke of the Lord deceitfu
Ierem. 48. 10. and if it bee
in other things, which are
lesse moment, what can w
expect for the abusing of
so weighty a matter? T
Apostle setteth downe at
the fearefulnes hereof; wh
he saith, 1. *Cor.* 11. 29. th
bee, which eateth and drink
unworthily, eateth and dri
eth his owne damnation: th
which, what can be more t
rible? neither is the Scri
ture silent in shewing us
judgements of God up
suc

such offenders; as wee may plainly see, both in the Old Testament, in the suddaine death of *Vzza*, for rash touching of the Arke; and also in the New, in the *binding hand and foote for want of the wedding garment*. Wherefore let the danger hereof move us to a carefull preparation, before wee presume to come into the Lords Table. But some may say; I perswade my selfe that I can by no meanes be worthy to receive this Sacrament, & how then can I receive worthily? it is true, if wee truely consider our owne unworthinesse and the excellency of this Sacrament, wee cannot by any

any meanes become worthy thereof: but this must be our comfort, that hee is truely worthy whom God in mercy accepteth as worthy; and so he will us, if wee come unto him in humility and reverence. Let us therefore, according to the Apostles rule first *try and examine our selves, and then eate of this Supper*, which that wee may the better doe, we ought in the next place to take notice of the right manner of Preparation.

CHAP.

CHAP. V.

Concerning Examination in generall.

For our better performance of the duty of Preparation, wee must bee carefull to set aside a convenient time before the Communion: wherein, laying aside all other impediments, we ought seriously to bee exercised in three duties. 1, A diligent examination of our fitnesse and worthinesse to receive. 2, A comfortable premeditation of the benefits, which we are to receive. 3, Earnest prayer unto God for a blessing upon our endeavours, that

that so wee may be accepted to receive those benefits.

In our Examination we are to consider, 1, To whom this duty belongs: 2, how it is to be performed.

The first we learne from S. *Paul.* 1 *Cor.* 11. who bidds *every man to trie and examine himselfe*; so that we our selves are to examine our selves. Indeed the Ministers of the Word of God, and all such, whō God hath cōmitted the charge & care of others, ought carefully to trie and examine those which belong unto them, that so they may be more fit: and inferiours ought also willingly to submit themselves unto their tryall, yea, if it

not offered, to seeke their helpe when they doubt of any thing, that so by their directions they may the more cheerefully goe on. These are duties, which God requires at the hands of all, the neglect whereof will one day fall heavy upon those, which shall faile in the due performance thereof. Yet this is not sufficient; for we are, for the most part, full of hypocrisie, ready to hide our sins from others: yea, we are so witty in iniquity, that wee can behave our selves so smoothly, in respect of the outward shew, that others shal find no fault in us at all, though notwithstanding our consciences doe all the while

while accuse us of some sin
lurking within us: wherefor
wee are commanded also t
trie and examine every ma
himselfe in particular.

This Examination mu
be twofold. First, General
Secondly, Particular. In th
first wee must examine o
selves in these two things.
Whether wee be in the num
ber of the faithfull or no
which is very needfull to b
considered, otherwise w
partake in vaine: for as o
bodies can receive no no
rishing & strengthening fro
the food, which wee daily r
ceive, unlesse they have so
life in them before: so ne
ther can our soules, if the

e voyde of the life of grace,
eceive any comfort by this
piritual foode in the Lords
upper; which doth conti-
ue and encreafe life; where
findes it: but workes none,
here there is none before.
et us therefore in the firſt
lace diligently trie whether
hriſt bee in us or not; of
hich we ſhall the more ful-
aſſure our ſelves, if we can
nde this perſwaſion in us,
at wee (as our forefathers
ere) *are ſtrangers and pil-*
rimes here, Heb. 11.13. *loo-*
ing for a city (as *Abraham*
id) *which had foundations,*
hoſe builder and maker is God;
e that we are *made free from*
he bondage of ſinne by the Son
of

of God, Christ Iesus. Ioh. 8.36. and so vvith *David, put our whole trust and rely onely on his mercy. Psal.* 52. 9. 2, We are to make tryall of our readinesse, whether we be willing and have a desire to partake of the Lords Supper or no. A willing minde God required of those, which *offered anything for the building of the Tabernacle:* as it is *Exod.* 25. 2. and of those, which *offered any burnt offrings, Levit.* 19. 5. If so in these, which were but shadowes of things to come; much more doth he expect it at our hands in the performance of this duty, vvhich is the substance of it selfe. Neither yet let us here deceive

eceive our ſelves, thinking
at a bare conſent and wil-
ng minde is ſufficient; it is
hungry deſire and appe-
e, as well as a willingneſſe,
receive meate offered: yea
at eſpecially, which teſti-
th a good diſpoſition in
ſtomacke: and God re-
eth in all his ſervice,
herefore in this alſo) that
ſerue him with all our heart,
with all our ſoule. Deut. 10.
and *bleſſed are they, which*
ger and thirſt after righte-
neſſe, for they ſhall bee filled.
at. 5. 6. For want of this
ſire it is, that many, when
y come to the Lords Ta-
e are never the better; be-
ſe God, as hee inviteth, ſo

hee

hee feedeth none but thos
that *hunger and thirst*. *Isai.*5
1. Let us therefore trie an
examine our selves whether
wee can say with *David*, *Psal.*
42. 1. *Like as the Hart desi-*
reth the water-brookes; so long-
eth my soule after thee, ô God:
my soule is a thirst for God, yea
even for the living God: when
shall I come to appeare before the
presence of God? If we can find
this desire in us, then happy
are we: if not, let us humble
our selves before God, & be-
seech him to worke and stir
up in us the good motions of
his spirit, that so wee may at-
taine to some measure of this
thirst; and from that goe on
farther to a particular exa-
nation

nation of our fitnesse to receive.

Chap. VI.

The Examination of our Knowledge.

our particular Examination, (because wee are dull and ignorant in matters that concerne our Salvation, and have, and doe often offend both God & our neighbours, all which are hinderances to the due performance of this duty, we must examine our selves in those particulars, which concerne both our information in mat-

ters which we ſhould unde
ſtand, and our reconciliati
with thoſe, whom wee ha
offended.

That which concernes o
information, is a good a
wholeſome knowledge
thoſe things, which G
hath revealed unto us; whi
is ſo neceſſary, that it is
very ground of all our ſ
vice of God: for how
wee doe the will of God
right, if wee know it no
Surely that the ſoule be wit
knowledge, it is not good ſa
Solomon. Prov. 16. 2. and th
fore *God will have all men c*
to the knowledge of the truth
Tim. 2. 6. without whi
we can reape no comfort

ourselves in any thing that
we doe, but are as dead men:
for this (and this onely) is life
eternall, that wee know God and
Jesus Christ whom he hath sent.
Joh. 17. 3. So that without it
there is no life: and hence it
is that the Lord himselfe
complaines, Hos. 4. 6. My
people are perished for lacke of
knowledge: & hence it comes
to passe, that many receive
the Sacrament without any
benefit unto themselves, be-
cause they are not able to dis-
cerne of it aright. We should
therefore all our life long
carefully exercise our selves
in the word of God, that so,
when wee shall come to ex-
amine our selves concerning

our knowledge, wee may th
more easily, and with t
greater comfort, trie our f
nesse in this respect; whet
we have attained to a comp
tent measure of knowled
in the grounds of Religi
or not. Which that we m
the better do, we are to ma
tryall of a towfold Kno
ledge, which wee ought
have in the one concerni
God, the other concern
man.

Concerning God, wee
to know, that there is
one, only wise and true G
subsisting in three Perso
the Father begetting the So
the Son begotten of the F
ther; and the Holy Gho
pr

ceeding frō both: which
a mystery farre exceeding
understanding, yet so far
wee to know and beleeve
God hath revealed it in
Word: and therefore first
we to examine our selves
cerning this knowledge.
Concerning man wee are
knowe, that hee was first
ated in uprightnesse *ac-*
ding to the image of God.
1.27. but afterwards fell
ough disobedience, and
againe recovered by the
itorious death of Christ
sus. This we are to examine
ording to the 2 parts of
Word of God, the Law &
Gospell.

In the first wee shall plain-

ly see what we are in our selves, even wretched and miserable sinners, corrupt children of disobedient parents, and that wee have justly deserved death as a due reward for our manifold sinnes both originall and actuall, being *carnall, sold under sinne, by nature the children of wrath*, *Ephes.* 2. 3.

In the second we shall understand what wee are to Christ, and what that covenant is, which God hath made unto man in him for the pardoning of their sinnes which returne unto him by repentance, and apply the same unto themselves by faith. So that here wee are to know

now two thiugs: 1. the meanes of our Redemtion & reconciliation, the Death of Christ: *whom God in love sent into the world, to redeeme them that were under the lawe, that we might receive the adoption of Sonnes. Gal. 4. 5. & so hath delivered us from the power of darkenesse. Col. 1. 13.*

2. The meanes, whereby we may apply this unto our selves: namely faith: which is a gift of God, begotten and increased by hearing the word, and receiving the Sacrament. Let us therefore seriously examine our selves, whether we have learned out of the Word of God our first innocency, which wee had

by

by creation: our misery, which wee fell into by transgression: and the happinesse, which wee have obtained againe by our sweete and blessed Redemption: for in those things ought every one to be instructed, which approcheth unto the Lords Table.

Besides this knowledge of God and Man, we are further to have a particular knowledge of the Sacrament ibselfe: where wee are to trie whether wee doe rightly discerne the Elements from the Lords Body, and the true use of them: wherein wee must consider, that the Bread and Wine, (in themselves ordinary) being ordained of Christ

Christ, are now become holy, and whereas Christ blessed this Sacrament at the first institution, wee are to knowe that it is a blessed Sacrament: because, whatsoever hee blesseth, is blessed, & that it will bee a meanes of great blessing unto us, if rightly received; and whereas Christ gave the same after supper, wee must further know, that it was not ordained to satisfie our bodily hunger: for, *if any man* thus *hunger*, Saint Paul tells him that hee must *eate at home*. 1. *Corinth.* 11. 34. but it was given for the refreshing of our wearied Soules by the commemoratiō of Christs Death

for us, and of our communion with him: but of this particular Knowledge of the Sacrament, more in the beginning of the first chapter. In this, as in the former, we must diligently trie and examine our selves, for, except we know all these things, we are not to partake at the Lords Table: because without it, whatsoever wee do is but blind devotion,

CHAP. VII.

The Examination of our repentance.

THat of our information in matters, which we ought

ought to know. As for our reconciliation, wee are to examine our selves in those things which concerne either God or our Neighbours, because wee have and doe often offend both.

Those, which concerne God, are principally two. 1. Repentance whereby we testifie our hearty sorrow for offending him, with a desire of amendment. 2. Faith, whereby we take hold on his mercy, for the pardon and forgiveneſſe of them.

First wee are to try whether wee have attained to a competent measure of Repentance. And indeede if wee truly looke into our selves,

selves, and consider that we
must one day give an accou
for every idle word; we sha
finde matter enough for Re
pentance, if our hearts be no
hardned in sinne. Now, tha
it is necessary to examine o
selves herein, appeares fro
this, because without it we
have no ground at all for a
comfort in Christ Jesus; fo
hee, which is stuft with h
sinnes, is no more fit to re
ceive Christ, than a glutto
stomake it's meate: and
gaine, *unto them that are de*
filed, there is nothing pure. Tit.
15. that is, if through unbe
liefe, they remaine in the
pollutions; but *unto the pu*
all things are pure, and *if w*
clean

cleanse our hands and purifie our hearts and so draw nigh unto God, he will draw nigh unto us. Iam. 4. 8. *as many as walke according to this rule, peace bee upon them. Gal.* 6. 16. Let us then *search and try our wayes and turne unto the Lord. Lament.* 3. 40. and put on *Davids* resolution before wee come to the Lords Table; *I will wash my hands in innocency, O Lord, and so will I goe to thy Altar. Psal.* 26. 6. In this examination of our Repentance wee must have respect both unto the time past, and to come.

In respect of the time past, we are to performe three duties.

1, Care-

1. Carefully search ou
hearts to finde out our own
corruptions; that knowin
them, wee may the better a
voyd them which is moſt ne
ceſſary to bee done, and tha
in the firſt place; becauſe it i
impoſſible that hee ſhoul
ſeeke to goe into the righ
way, which doth not firſt ſe
his errour: and thus muc
we muſt know, that hee tha
will not ſet his ſinnes befor
him here to his converſion
ſhall have them ſet befor
him hereafter to his confu
on, if wee will needes cove
and hide ſinnes, let us in lov
and charity cover the ſinne
of others; for, *Love covereth a multitude of ſins.* 1. *Pet.* 4. 8
tha

that is, layeth them not open before men to their disgrace, who have committed them; as many doe, who delight to heare other mens faults tipt up to the quicke, but cannot endure to heare of their owne: wee should not so much exclaime against other mens sinnes, but rather bee humbled for our owne, and lay them fully open before our selves, that so wee may come to a more serious repentance for them. Which I thinke, wee cannot but doe (except wee have more than stony hearts) when wee consider the torments which Christ suffered for our sinnes; & see our owne misery, what

wee

wee are in our selves; for th
must needes drive us un
God, as a desperate disea
unto the Physitian, and ma
us utterly to accuse our selv
and say, *Psalme 51. 1. I ac
knowledge my fault, and my s
is ever before me.*

Now the chiefest meane
which we can use to come
the knowledge of our sinn
are these two. 1, A conti
all meditation in the Wo
of God, wherein (as in
glasse) we shall plainly see
our deformities. 2, A seas
nable conference & conve
sation with such as are them
selves touched with the
sinnes, both which are exce
lent meanes: and therefo
we

ee ought sincerely to love
e Word of God, because it
oth discover our sinnes un-
o us: and diligently read, and
exercise our selves in it, that
wee may come to a full
nowledge of it, and also
eartily affect and love those
hom wee see to bee thus af-
fected. When we have thus
onsidered, that wee ought,
d how wee may discover
ur sinnes; let us examine
ur selves whether wee have
us done in our life past or
, giving thankes to GOD
at hee hath at any time dis-
overed such or such sinnes
nto us: if we finde that we
ave not thus done (as God
nowes, we are all too slacke
hercin)

herein) let us seasonably re-
pent us of this neglect; an
bee sorry that wee have n
sponer repented; desirin
God that hee will be pleas
ever more and more to dis
cover our sinnes unto us, th
so wee may the better forsa
them and serve him, as w
ought. Having thus unfo
ded our sins before our eye
let us in the second place
amine, how in sorrow w
have humbled our selves
God for them; for this
that, even our sorrow, whi
must move God to comp
sion; and wee know that G
is nigh unto them that are o
contrite heart, and will s
such as bee of an humble s

Psal. 94. 18. and therefore *David* being pressed downe with the burden of his sinnes, comforted himselfe in this saying: *The Sacrifice of God is a troubled spirit, a broken and a contrite heart, O God shalt thou not despise. Psal.* 51. 17. Whereas on the contrary, if we have no true sorrow, if our soules bee not wounded within us for our sinnes, we cannot expect that either wee or our prayers should bee accepted of God, or, that we shall with the Sacrament receive any comfort to our soules, if wee come not to it with sorrow for our former transgressions.

Now there is a twofold sorrow.

sorrow: 1. Servile, when we are sorry for our sinnes [illegible] some servants are, when they have offended their Master not because wee have sinned against such a Master, but because we have thereby made our selves subject to the punishment due unto our offence, this is not that sorrow, which God expects of us: for it rather drives us to despaire, than to any pious meditations. 2. Filiall when (like naturall children) we grieve for our sinnes, not so much in respect of the punishment due unto us, as that wee have sinned against a mercifull and loving a. Father. This is that true sor-

row

ow, with which wee ought
o bee affected: which wee
may obtaine two wayes.
irſt, by our ſelves. Second-
y, by the helpe of others
lſo.

By our ſelves, and ſo by
the conſideration eſpecially
of two things: Firſt, who it
is that wee have offended:
even God himſelfe, who in
tender mercy towards us,
gave his onely begotten Son
to die for our ſinnes: the con-
ſideration of which, cannot
but worke in us a true ſor-
row, that wee ſhould offend
ſo mercifull a God: for what
ſinne is there (if hee have in
him the affection of a ſonne)
that would grieve that hee
ſhould

should offend a Father which hath been ever lovi and kinde unto him

2. The grievousnesse our sinnes which wee ha committed; which will pla ly appeare, if wee consid them either in respect of selves, how deadly th wound the conscience, wich reference to othe how infectious they have to them, whom wee have ten drawne into the sa faults, which wee our selv have committed, and so h made them guilty of our s and our selves of theirs.

The next meanes, to taine this sorrow, is the h of other men, who are the

selv

ves touched with a feeling this kinde, with whom we ought to accompany our selues, & patiently to accept their admonitions, still accounting them our trueſt friends, which moſt faithfully & roundly put us in mind of our faults. The hypocrite may eſteeme ſuch as deſire him to expreſſe their love, or the bodies, or the like; but Dauids wiſh was, that *the righteous might ſmite him friendly and reprove him.* Pſal. 141. 5. and whoſoever is a ſound hearted Chriſtian will euer ſtriue to make the beſt vſe of ſuch, as he can. Let us therefore examine our ſelues, whether we haue made good

vſe

use of those meanes or no
if wee have not, wee ou
to humble our selves befo
God for this neglect also
earnestly beseeching him
that hee will worke in us t
sorrow for our sinnes pa
yvith desire of amendme
Whereunto, that we may
better move him, wee ar
the next place to lay open
confesse our sinnes unto G
which is the third thing
quired in our Repentan
Confession is so necessa
that without it we can exp
no pardon at Gods hand
but rather some judgeme
or other; and therefore
lomon saith, *Hee, that co*
reth his sinnes, shall not pros

but who so confesseth and forsa-keth them shall have mercy: and S. *John* perswadeth us hereunto by the mercies of God, saying: *If we confesse our sins, hee is faithfull and just to forgive us our sinnes, and to cleanse us from all unrighteousnesse.* *Iob.* 1. 9.

Now in our confession we are to observe especially 3 things. First, what wee are to confesse. Secondly, to whom. Thirdly, how.

As for the first, there is a twofold confession. *Laudis*, or of Thankfulnes, of which *David* speaks. *Psal.* 89. 1. *With thy mouth will I ever be shewing thy truth, yea every day will I give thanks to thee and prayse*

thy name. Psal. 145. 2. Whic
wee are also daily to practi
according to his example
but this is not that confessio
which is so properly mea
here in the matter of Repe
tance. There is therefore
other, called *Confessio fraud*
a confession of sinne, and t
wee are to make, if wee w
truly repent: which ou
ght to be, not of some sinnes
ly, but of all as farre as w
can call them to minde,
especially of those belo
and bosome-sinnes to wh
we are most addicted: wh
that wee may the better d
we ought daily to renew
memory of the in our selv
that so wee may be the be
ab

ble faithfully to confesse the
same, as often as occasion re-
quires.

We are to confesse our
sinnes, not unto men or An-
gels, but unto God, who is
the supreame Judge of all.
There is indeed a time wher-
in we may make confession
before men; either in publik,
before a whole congregation
by way of penance, being
by the Church thereunto
commanded; or else in pri-
vate, and that either for sa-
tisfaction to our Neighbour,
whom we have wronged; or
for consolation, to the Mini-
ster, when our consciences
are troubled. But that con-
fession, which is a part of our

Repentance for our sinne
past against God, and where
in wee desire full pardon fo
the same, wee are to make t
God alone: for hee it is, wh
is offended, and he alone, th
can forgive our sinnes.

3. Our Confession m
not be of the heart onely, b
of the mouth also; for Go
who made both, expecteth
bee honoured by both; a
as both have beene uncle
before him; so they ou
both also to acknowled
the same, that he may clea
and purifie both them, a
with them the whole man.

Againe, our confession m
proceede from a dutyfo
ground. If Hatred of sin
becau

because by it wee dishonour God, 2. Hope of mercy, which is that vvee ayme at in our confession; and it must neither be qualified with sincerity, vvith shame and sorrow that vve have offended so gracious a God, least God rejectus as hypocriticall. Let us therfore henceforth leave off censuring the faults of other men, and beginne to aggravate or ovvne; and especially before vve presume to come to the Supper of the Lord. Let us take some time into our selves, vvherein vve may be most private: and shut our selves up in our closets, and there humbly on our knees lay open before God

those sinnes, which wee have
committed in our life past: &
that fully and faithfully; nei-
ther diminishing the number
of them, nor minding the
haynousnesse of them; for
God will not bee mocked.
These are things, which wee
are to performe in respect of
the time past: as for the time
to come, we must know, that
hee which will truely repent,
must not onely turne from
Evill, but also turne unto
Good; and therefore, having
confessed our sins past with
sorrow for them, we must (if
we expect pardon) constant-
ly purpose for ever after, by
Gods grace, to amend and
reforme our lives; resolving

(as much as in us lyeth) to avoyde all occasions, which may draw us into the like sinnes againe, and to make better use of those meanes which God hath afforded us, than wee have done heretofore; and that by so much the more, by how much wee have offended so gratious a Father. But of this resolution of amendment, more in the 12. Chapter.

CHAP. VIII.

The Examination of our Faith.

THe Examination of our Faith, is that whereunto

S. Paul exhorteth the Corinthians, saying, *examine your selves, whether you bee in the Faith or not.* 2. *Cor.* 13.5. The necessity whereof appeareth even from this, that *without Faith wee cannot please God in any thing wee doe.* Heb. 11.26. much lesse in this weighty businesse: yea Faith is so necessary, that without it wee doe receive nothing at all, when wee doe receive; for although with our bodily hand wee receive the Bread and Wine; yet if we have not Faith, wee want a hand to receive the Body and Bloud of Christ, & the comfort which thence ariseth unto our soules: for how can wee bee perswa-

ded

ded in our consciences, that our receiving is acceptable unto God, and that the merits of Christ Jesus belong unto us without Faith: for it is impossible that we should receive any more comfort than that we beleeve, and therefore our Saviour Christ saith, *He that beleeveth on me, shall never thirst.* Joh. 6. 35. therein implying, that hee which doth not beleeve in him, shall ever thirst: yea, which is fearefull, *hee which beleeveth not, shall bee damned.* Mar. 16. 16.

Now that Faith which is here required of us, must not bee only a generall faith, whereby we beleeve that the

Word of God is true, & that
God is a just Judge; (for this
the Devills themselves be-
leeve and tremble at it; and
well they may, considering
what is due to them, eternall
condemnation) but we must
goe on further to a more spe-
ciall kind of Faith: & (which
they cannot doe) apply the
merates of Christ; and the
promises of God made there-
in, unto our Soules and Con-
sciences; saying with Job
chap. 19. verse. 25. I know that
my Redeemer liveth. I know
by the knowledge of Faith
or I beleeve; and not only
the Redeemer of Man;
My Redeemer liveth.
Of which that wee

the more fully perswade our selves, we must beleeve, first, concerning our selves, that we are not able of our selves, to doe any thing that is acceptable and pleasing in the sight of God; *for we have nothing but what wee have received of God*, as S. *Paul* testifieth, whether good gifts, or ability of doing good.

2. Concerning the meanes of our Salvation, wee must beleeve, that the merites of Christs Death and Passion, are alone sufficient for our Redemption, without any merites at all, or satisfaction of ours.

3. Concerning God, wee ought to beleeve, that if wee truely

truely repent us of our life past, constantly purposing to leade a new life hereafter, and sincerely use those good meanes, which he shall afoord us; hee will then be mercifull unto us in accepting our indeavours, through the merites of Christ Jesus.

4. Concerning the Sacrament, wee ought to beleeve that it is a meanes, ordained of God, to exhibite unto us Christ Jesus with his merits, and a seale to confirme our Faith. If, upon consideration of these particulars, we can be thus perswaded of our owne insufficiency and unworthinesse, and that yet notwithstanding upon our

cere humiliation and obedience, God will bee merciſull into us, if wee cannot onely ſay in generall that God is a merciſull Father, and that Chriſt died for the redemption of Man, but every one of us in particular thus apply unto himſelfe: I beleve that God is my merciſull Father, and Chriſt Jeſus died to redeeme mee as well as any other: all which I ſhall have plainely confirmed unto mee in the receiving of this Sacrament, wherein (I truſt) God will in mercy accept me for Chriſts merits, though of my ſelfe I be unworthy: if (I ſay) we can finde that we are not hypocritically, but ſincerely;

cerely; not verbally, but hartily, thus perſwaded, then may wee, having thus made peace with God by our Faith and Repentance, boldly approach unto the Lords Table.

Chap. IX.

The Examination of our Charitie.

HAving examined ourſelves in thoſe former duties towards God, wee are to goe on to another duty, which concerneth our neighbour; namely, charity: which is a free forgiving of thoſe that have offended us, with

reſtification of the ſame, whē occaſion is offered: and a reconciliation of our ſelves to thoſe, whome wee alſo our ſelves have wronged.

That wee may be the better perſwaded unto due performance of this duty, we are to obſerve 2 things.

1, The motives thereunto.

2, The manner how it ought to be done.

The motives, which invite us to the neceſſity of it, are drawn from the conſideration of theſe 4. things.

1, What wee our ſelves have done unto others.

2, What harme wee doe unto our ſelves by not being charitye

3, what

3. What they are, wit
whom wee are offended.
4. Whence such wrong
as wee receive doe primari
come.

As for the first, wee a
conscious unto our selves
a twofold offence, which w
have committed.

Against other men
whom perhaps wee have
some time or other in
wronged, then they us;
least our consciences
tell us, that wee have be
prone and ready thereun
had we not beene prevent
and how can he, which h
beene forward to wro
others, make the most of
ry wrong offered by oth

o himselfe? we must here
e notice of the advise of
man in another case. Seeke
, saith hee, *to have thy*
ant curse thee: for often-
s thy heart knoweth, that
thy selfe hast also cursed
ers. Eccles. 7. 22. So also,
not hasty to aggravate the
ng which others have
ne unto thee; for thy
rt can tell thee, that thou
selfe hast also wronged
ers.

2. If this consideration
vaile not with us; let us
sider in the next place,
we have daily offended
d farre more than any
n can offend us: and can
of us expect any mercy
from

from God in the forgiveneſſe of our debts, if we ſhew none to others in paſſing by ſmall matters of offence? Small, I ſay, becauſe the greateſt are ſmall in reſpect of the offences, which we have committed againſt God. Our Saviour Chriſt told his Diſciples plainely (and in them us) *Mar.* 11. 25. *if yee doe not forgive others their treſpaſſes, neither will your Heavenly Father forgive you your treſpaſſes*: which was verified in the Parable of the cruell ſervant, who (becauſe he had no compaſſion on his fellow-ſervant as his Lord had pitty on him) was *delivered to the tormentors, till hee ſhould pay all the*

duty, with this application annexed, *so likewise shall my heavenly Father doe also unto you, if ye from your hearts, forgive not every one his brother their trespasses.* Mat. 18. 34.

The consideration whereof I thinke, is able to move any good-hearted Christian to love his brethren, though they have offended him.

The second Motive unto this duety is taken from the consideration of the harme, that otherwise wee bring unto our owne Soules, which harme is greater, than either we can doe unto others, or they unto us.

This harme is twofolde; Generall; namely, a staine

to

to all the good, which wee have: for *though we speake with the tongue of Men and Angels*; thouhh wee have all other good gifts, as of *Prophecying, understanding of mysteries, &c. yet, if we have not charity, we are nothing.* 1. Cor. 13. 1. 2. Let us not therefore boast of our learning and other good parts, as long as we are without Charity; for all is nothing; *no more than a sounding brasse or a tinkling cymball.*

2. Particular and so it is an hinderance. 1. to our Prayers; 2. to the right receiving of the Sacrament. The want of Charity is an hinderance to our Prayers in

two

twofolde respect.

1. Because, without Charity, we cannot expect to receive that which wee pray for; for if we pray to God to forgive us our trespasses, as we forgive the that trespasse against us, how shall we hope that God will forgive us, if we forgive not others, which is the condition of our Prayers, to pray for the one, and not to performe the other, to mocke God in our Prayers, or rather, miserably to deceive our selves: for, as many have not because they take not: so *many aske and receive not, because they aske amisse.* Iam. 4. 3. and such are they which aske without cha-

charity; and who know
how soone they may stand
needs of Gods mercy:

2. It hinders our Praye
in this respect, because wi
our Charity; wee can
joyne those, with whom
are at variance, with our
ves in our Prayers: whic
against the rule of our S
our Christ; who bidde
to pray *Our Father*, and
us *Our Brend*, and so joyn
thers with our selves in
ry Petition: now how
wee heartily pray thus
them, whom wee have n
our owne consciences
sufficiently tell us, that
cannot; hyea, and that
often have beene faithy

Wherefore, if wee desire
at our Praiers should bee-
orth be effectuall, let us fol-
w the councell, vvhich S.
r giveth to the Husband
d Wife, 1. *Pet.* 3.7. vvhich
to liue together according to
owledge, bearing one with an-
, that our Prayers bee not
ered. vvhich if we doe, our
yers shall bee much fur-
red, as Christ himselfe
h: *if two of you shall agree*
arth, as touching the thing
they shall aske, it shall bee
for them of my Father
h is in Heaven: Mat. 18.

The want of Charity is
hindrance to our dutie-
ing of the Sacrament:
because

becauſe the Sacrament is
Seale of our union and co
munion, as with Chriſt, ſo
mongſt our ſelves: as Sa
Paul ſaith: 1. Cor. 10. 16.
The Cup of bleſſing which
bleſſe, is it not the Comm
of the Bloud of Chriſt? the
which wee breake, is it no
Communion of the Bod
Chriſts for wee, being many,
one Bread and one Body; be
wee partake of one Bread
that, unleſſe wee bee joy
together in love, wee ca
be capable of thoſe bene
which otherwiſe would
unto our Soules.

Againe, love is the
badge whereby wee
knowne to bee Chriſts D

les. Joh. 13. 35. by this shall
men know that yee are my
disciples, if ye love one another.
is a part of that wedding
ment, wherewith every
ought to bee cloathed,
comes to the Lords Ta-
Wherefore, if we desire
be accepted when we dee
me, and there to receive
benefits of Christs Death
Passion, let us put on the
els of mercy and com-
A third Motive unto this
is taken from the con-
ration of the parties with
om we are offended: they
Men, yea Christians as
as our selves; such for
om Christ died as well as

for us. Shall we then think it hard to suffer some small wrong at their hands, for whom Christ thought it not too much to die? can we perswade our selves, that that is the love of God in us, if wee hate them whom hee loved? *every one, which loveth him that begate, loveth him also that is begotten of him.* 1. Ep. 5. v. and whosoever loves him that did redeeme, loves him also that is redeemed by him.

The fourth Motive unto this duty of Charity is taken from a serious consideration of the first originall, whence these wrongs proceed, which we receive.

An

And here we may take no-
ce both of the Author, and
lſo of the Diſpoſer thereof.
he firſt Authour is not ſo
uch the party from whom
e receive the wrong; as the
rand-enemy of both us and
em, the Devill: who well
uweth, that *a houſe divided*
nſt it ſelfe cannot ſtand:
therefore ſtriveth by all
nes to ſet us at variance
ong our ſelves, though
etimes upon ſmall occa-
ons; that ſo thereby hinde-
us frō the performance
good duties (as the recei-
of the Sacrament, and
like) which are the
nes of our Salvation, hee
the more eaſily tempt

us to worſe imployments
while others are better exer
ciſed; and ſo make his ſid
the ſtronger againſt us: an
who knowes what power it
may pleaſe God to give him
againſt us at ſuch times
Wherefore, as wee love our
owne ſafety, let us ſeeke
croſſe him, who thus opp
ſeth us by his temptations:
if wee will needs be at ſtrif
let it be with him, who w
never bee at quiet with u
untill he have gotten the u
per hand of us: which we
may the more eaſily pe
ſwade our ſelves unto; if w
have reſpect not ſo much
other mens wrongfull ac
ons, as to his wicked ſugge
ſtion

ions, the cauſe of all; and
ſſure our ſelves, that, in put-
ing up a wrong, wee right
ur ſelves, and croſſe him;
hich ſhould be our chiefeſt
yme.

Againe, as the Divell is
e Authour of our wrongs:
God, who is the Diſpoſer
all things hath a hand in
who permitteth the Di-
ll thus farre to provoke us:
haps for the tryall of our
onſtancy & patience, or for
me other ends beſt known
nto himſelfe: and, if wee
ould but ſee, that the finger
God is in our Croſſes, we
ould patiently anſwere
ith *David*, Pfalm. 39. 10.
will become dumbe, and open

not my mouth, because it is thy doing; and so commit our cause to him, that he might make our righteousnesse cleare. Psal. 37. 6.

These are the chiefest Motives to perswade us to this duty of Love and Charity; to all which we may adde another, take from the exceeding love of God to us; who *so loved us*, without any love received first from us, *that he sent his Sonne to be a propitiation for our sinnes.* 1. *Iohn.* 4. 10. whence the Apostle gathereth this powerfull consequence: *if God so loved us, wee ought also to love one another. verse* 11. Which that we may the better doe, let

UMI

the next place see the manner how it ought to bee performed.

Here wee are to have respect both to the time past, and also to come.

As for the time past, either wee have wronged others, or they us. If wee have wronged others, wee ought to performe two things. 1, undoe that which we have done, by making restitution as farre as in us lies: according to the example of *Zacheus Luk.* 19. who was willing to *restore fourefold whatsoever he had taken from any man by false accusation*: such ought we to bee, ready to make good, whatsoever wee have taken from

any man, and to give satisfa-
ction for any wrong that we
have done. Neither is it suf-
ficient to bee willing thus to
make satisfaction, when wee
are moved thereunto: but we
must also in the second place
seek peace with those, whom
wee have wronged, though
they be not ask't: which is the
Councell of Christ himself.
Mat. 5. 23. 24. *If thou bring*
thy gift to the Altar, and there
remembrest that thy brother
hath ought against thee, leave
thy gift before the Altar, and
goe thy way; first be reconciled to
thy brother: he saith not, stay
till hee come to thee, or be
reconciled when hee com-
meth: but goe thou to him

And

nd ſo *David* alſo adviſeth
s, *Pſal.* 34. 14. *Seeke peace*
nd enſue it: ſtay not till it be
ffered to, or required of
hee; but ſeeke it. But per-
aps thoſe (vvhom vve have
ffended) are farre off, and
e cannot come neare them,
neere, and will not bee re-
nciled to us, what ſhall we
oe in this caſe? Here wee
ght to uſe all meanes that
e can, for the procuring of
eace and quietneſſe: but if
ither occaſion or accep-
nce be denyed us, we muſt
ot doubt but that God will
ee pleaſed to accept of our
eſire.

Now, if others have wron-
ed us, vve muſt (though

perhaps it may seeme some-
what hard) freely forgive
them; loving even them that
hate us, whereunto our Savi
our Christ admonisheth us
in every Gospell; saying, *If*
thy brother trespasse against thee
seven times a day, thou shalt for-
give him. Luk. 17. 4. And
againe, *I say unto you, love your*
enemies; blesse them that curse
you. Mat. 5. 44. But some one
may say, such an one hath
wronged mee so much, that
flesh and bloud cannot take
it. It is true, if thou consult
with flesh and bloud, it will
seeme hard to beare the least
wrong: but flesh is not a
freind, vvhom vve may safe-
ly consult; but rather a bo-
some

some enemy, whom wee ought to resist: if wee aske counsell of Christ (whose counsell we ought and may most safely follow) hee will bid us goe & be reconciled: and S. *Paul* bids us to *feed our enemies, and to overcome evill with good.* *Rom.* 12. 21. and *Solomon* can tell us, that *it is the glory of a man to passe over transgression.* *Prov.* 19. 11. As for revenge, it is not for us to meddle with it; because the Lord himself saith, *Deut.* 32. 35. *To mee belongeth vengeance and recompence:* and S. *James* will assure us, that *to have bitter envyings and strife in the heart, is wisedome which descendeth not from above; but*

is

is earthly, ſenſuall, diveliſh: but that wiſdome, which is from above, is eaſie to bee intreated and full of mercy. Iam. 3. 17.

wherefore let us grieve at ſuch wrathfull motions, aſſuring our ſelves that it is the point of heavenly wiſedome to forbeare; and certainly, if vvee can but once finde that God hath vvrought in us readineſſe to forgive thoſe vvhich have wronged us, and to pray for their converſion, we may eſteeme it an evident ſigne of Sanctification.

As for the time to come that wee may the better preſerve the bond of Charity, vve muſt reſolve carefully to obſerve theſe two ſortes of rules

rules: 1, How we may keepe peace with others. 2, How others may doe the like with us.

As for the first, because others may outwardly wrong us either in word or deede, that we may in both avoyde discontent and strife thereupon, we must propose unto our selves a twofold rule.

1, Concerning their words, which is the rule in *Solomon*, *Prov.* 7. 21. namely, *That wee take no heed unto all words, that are spoken*: for this is that, which often stirreth up strife amongst us, which otherwise might easily, and without any preiudice be avoyded, if men were not too inquisitive

and

and ready to take notice of
every thing that is ſpoken
and therfore vve ſhould hea
not entertaine but ſleight,
yea reiect ſuch men, who un-
der pretence of love unto us,
vvill vvhiſper in our eares, &
maliciouſly informe us a
gainſt ſuch or ſuch an one,
vvhom *Solomon* calleth *pick-
thanks, whiſperers, tale-bearers,
ſuch as will ſeparate chief
friends. Prov.* 16. 28. for oc-
caſion of ſeparation may be
given (if ſo taken) betvveen
friends; as vve often ſee that
hee, vvhich is ſingularly affe-
cted to another, may haſtily
ſpeake ſome reproachful
vvords of him; vvhich per-
haps hee vvill preſently be
ſorry

orry, for and not ſpeake the
ike againe: yet this ſhal be e-
nough for the breach of cha-
rity, if it bee in the audience
of a vvhiſperer: vvho (to
ſpeake the truth) is a meere
ncendiary, that vvill ever be
dding fuell to the fire of
contention. Whence Saint
ames calls the tongue *a fire, a world of iniquity, that ſetteth on fire the whole courſe of Nature. Iam.* 3. 6. And *Solomon* ith, that *without wood the fire quenched, and without a tale-arer, ſtrife ceaſeth. Prov.* 26. 20.

The ſecond rule, whereby e may keepe peace with o-
bers, is concerning other
ens actions: which is, that
we

wee ſo take them (though
ſometimes wrongfull) that
wee bee not eaſily provoked
thereby; for an haſty and fu-
rious diſcontent upon ſome
ſmall occaſion, doth often
breake out to the breach of
charity; whereas a ſeaſona-
ble deliberation would mi-
tigate the matter, and ſo co-
ver all in ſilence. And there-
fore Saint *Paul* tells us, that
*Charity ſuffereth long, and is
not eaſily provoked.* 1. *Cor.* 13.
4. 5. If we can but make true
uſe of theſe two rules, we
may eaſily, for our parts, live
at peace with others. Secón-
ly wee muſt endeavour that
others alſo by our carriage
may doe the like vvith us: for

whil

which purpose we must take away, first a common fault among us, which is a maine cause of strife and enmity: 2 the occasion thereof.

The fault it selfe is railing, scandalous and reproachfull speaking: which is so frequent, that few or none (if we looke narrowly into our words) but are conscious unto themselves hereof, but so haynous in it selfe, that Saint Paul ranketh it with robbery and extortion, 1. *Cor.* 6. 10. saying that *neither theeves, nor revilers, nor extortioners shall inherit the kingdome of God*, & so pernitious also unto the sweet society of mē, that it is Hatbreath, which oftēblows

the

the coales of contention so farre, that they cannot be quenched againe without bloud: and daily expetience teacheth us, that there is no such common cause of strife and debate, as scandalous termes which are so often heard amongst us: so that if we can but avoid these, we shall take away the very ground upon which our wrongfull actions are built ed; and therefore S. *James* *beseeching us* by the name of *brethren*, exhorteth us *not to speake evill one of another* Jam. 4. 11. and S. *Peters* adviseth that *wee lay aside all evill speakings, and, as new borne babes desire the sincere milke of the word.* 1. Pet. 2. 1. No

Now, that our ſpeech of
hers may bee ſuch as it
ght to be, let us follow the
vife of *Solomon*, whoſe
nſell is, that *it be friendly*:
ov. 18. 24. *A man that*
h friends, ought to ſhew him-
ſe friendly: not uttering any
ng that may tend to their
grace; leaſt, by ſuch diſ-
rteſies, hee looſe their
d liking, but rather en-
vour by faire, and courte-
ſpeeches, to knit their
arts faſter unto him.

Neither yet can we eaſily
id this fault, unleſſe in the
ond place wee take away
occaſion of it, which is a
kling deſire, that moſt men
affected with, to heare the

faults

faults of other men (though
perhaps leſſe thã their own
laid open & ſpoken againſt
which quickly begetteth
ſuſpicion of their worth, and
hereupon we too too readily
build ſome calumnious re-
port or other. If it ſhall there-
fore happen at any time, that
we heare the ſlips & errors of
another; let us not be delight-
ted therein, but rather ſeek
to cover them; for *he that co-
vereth a fault, ſeeketh love*
Prov. 17. 9. & not he, which
deſireth to have them laid
open. This is that which we
ought to do, both for the re-
ſtoring and preſerving of
charity; wherein wee muſt
neceſſarily examine our ſe-
ves

s before wee come to par-
ke with others at the Lords
ble. If upon examination
finde any thing wanting;
her that we are not in cha-
with others, or others
h us; let us according
these rules seeke by all
nes to make good what
vanting, and so come

CHAP. X.

Of Premeditation and Prayer.

blus of the first thing to
be performed in our pre-
ation, namely Examinati-
of our owne fitnesse to re-
ve. The second is the Pre-
medi-

meditation of the benefits
which wee are to receive
whichwe must not omit, th
we may the better be ſtirre
up to ſeeke God, and to com
municate at his Table wi
joy and gladneſſe; for there
is nothing which makes u
more cold and backward
ſuch duties, then this, that w
have not ſufficiently taſte
hovv good the Lord is t
thoſe which ſeeke him; th
conſideration vvhereof is
lone able to move any ma
to a longing deſire after
Wherefore, having ſearche
into our owne eſtate by a ſe
rious examination, leaſt we
ſhould yet fall backe to a ſlu
warme careleſneſſe of wh
-ibsr

are to doe, (to which the
ivell vvill be ever ready to
pt us) and so become the
unfit to communicate
Lords Table, either to
glory or our owne co-
let us ever quicken our
otion vvith a seasonable
editation before wee
e, of the benefits vvhich
are to receive by com-
. All vvhich are com-
ended in this one vvord
which we receive in the
ds Supper, by receiving
ist, who is *Life it self. Ioh.*
6.

ovv the life of a Christi-
either the life of Grace
, or Glory hereafter.
he life of Grace (vvhich
vve

we obtaine in this Supper
consist of two things.

1, A happy freedome fro
a twofold evill: first, of sin
from which we are freed b
the death of Christ, whos
bloud (if wee relie on him
will make our sinnes (thoug
as red as scarlet) to becom
as white as wooll.

2, Of Punishment; fro
which Christ hath redeem
us by the shedding of h
bloud; so that *there is no co
demnation to them which are
Christ Iesus. Rom.* 8. 1. when
vve may boldly say, *who
that condemneth? it is Chr
that dyed, yea rather that
sen againe, who is even at
right hand of God, making*

cession for us. verſ. 34.

The ſecond thing is a comfortable enjoyment of a threefold good.

1. An inſeparable union both with Chriſt our head, *from whom nothing ſhall be able to ſeparate us. Rom.* 8. 38. as alſo with our brethren and fellow-members in love and charity; which *David* accounted *a good and joyfull thing. Pſalme.* 133.

2. A bleſſed ſtrengthning of our faith, whereof this Sacrament is a ſure ſeale, as before (whence it ſhall come to paſſe, that we ſhall be able to reſiſt the temptations of the Divell, who ſtriveth by all means to make ſhipwrack

of our faith and us) and reply with *David*, *Psalme* 16. 9. *I have set God alwayes before me, for he is on my right hand, therefore shall I not fall*: this is that which *will make our heart glad, and our flesh to rest in hope*: as it is *verse*. 10. which bringeth in a third good, and that not the least, that God vouchsafeth to his people in this world, namely, Peace of Conscience.

This is that which we are most carefully to seeke after, and which in the latter end will be more worth unto us than ten thousand worlds of pleasure which wee can enjoy: and therefore *David's* counsell is, *Keepe innocency*

take heed unto the thing at is right, for that ſhall bring man peace at the laſt. Pſal. 37.

8. Now wherein can wee tter keepe innocency, then being carefully and faithlly exerciſed in Gods ſerce; and what greater comrt of heart, and what greapeace of conſcience can ound to a poore ſinfull le, than the full aſſurance the forgiveneſſe of his nes, & his inſeparable uwith Chriſt Ieſus: which receive, if wee receive alit, by receiving the Sament. This is that, bees which there is nothing which ſhall bee able to ngthen and comfort us a-

gainſt our enemy the Divel
in the day of our departu
hence; who will then be ſu
to affright us with the ugli
neſſe of our ſinnes (thoug
now in pollicy hee cove
them) that ſo he may, if it be
poſſible, drive us to deſpai
of Gods mercy towards u
then (I ſay) by the helpe o
good conſcience, as *Sam*
reſolutely ſpake unto the I
raelites, 1 *Sam.* 12.3. ſayin
Behold, here I am; witneſſe
gainſt me, before the Lord a
before his anoynted; whoſe o
have I taken? whom have I
frauded? and I will reſtore
you: ſo ſhall wee bee able
nonplus our calumniating
nemy, and ſay: Behold, S
ta

n, here I am, witneſſe a-
inſt mee before the Lord;
herein have I done thoſe e-
ill things which I ſhould
ot have done? wherin have
omitted thoſe good duties
hich I ſhould have done?
hen did I at any time deſ-
ire of Gods mercy, or ne-
lect the ſame? when did I
ophane, or abuſe his holy
bbaths? when did I con-
ne or neglect his word &
craments? here I am, wit-
ſſe againſt me: but my con-
ience tells me to my com-
t, that I have diligently,
cording to my power, per-
med what I ought, and
rfore thou haſt no part in
. If we can thus cleare our

ſelves, then ſhall wee be able to ſay with S. *Paul*, 2. Tim. 4. 7. 8. *The time of my departure is at hand, I have fought a good fight, I have finiſhed my courſe, I have kept the faith*: and that which followeth hereupon, is, *Henceforth is laid up for me a Crowne of righteouſneſſe*. This Crown is that benefit, which we ſhal receive, after this life of grace is ended, in the life of glory. In the meane time while we live here, wee ſhall receive, though not this Crowne actually, yet the full aſſurance thereof; beleiving with Saint *Paul*, *that it is laid up for us, which the Lord the righteous Iudge ſhall give us at the laſt day*.

The

These are the benefits, which every true communicant receiveth at the Lords Table: wherefore (as we desire to receive these benefits, which passe all understanding) let us carefully meditate hereon, that we may be inflamed with the desire of them.

But (because all that wee can doe, is nothing without Gods blessing) we are in the next place to pray to God, that hee will bee pleased to bless our endeavours, and to accept us in his Sion; which is the third duty required of us in our Preparation: without the due performance of which, though otherwise we

have diligently prepared our
ſelves, wee cannot expect to
receive any comfort of ſoule
with the Bread and Wine;
becauſe God onely giveth
that unto us, and he is debter
unto no man: let us therefore
ſeeke unto him by prayer for
a bleſſing, who is the giver of
all bleſſings. This we ought
to do firſt in private, ſetting
aſide ſome convenient time,
wherein wee may freely be-
take our ſelves to this duty,
but eſpecially in the morn-
ning, when we are to receive,
we ſhould riſe early and con-
ſider what we are to doe that
day, namely, ſit at the Lords
Table, and therefore be ſure
that we conſecrate our ſelves

to God by prayer and good meditations. Secondly in publicke with the Congregation; where we ought to present our selves at the very beginning, that so we may joine together in all things which we are to performe, & there at our first entrance powre forth unto God (as at all other times) this or the like prayer.

O Lord strengthen me against the temptations of Sathan who striveth to draw away my heart from thee; and accept the prayers which I shal now make unto thee through Iesus Christ our Lord. Amen.

Which done, joine with the Cõgregation in such prayers as are then used.

In both wee are carefully to consider two things.

1. For whom we ought to pray; and that is, not for our selves only, but others also, according to the Counsell of Saint *Iames. Chap.* 4. *v.* 16. *Pray one for another*, which we learne from the patterne of prayer, the Lords prayer, left unto us by Christ himselfe.

2, How we ought to pray; and that is, first in humility, with a feeling of our own wants, for which the poore Publican was *rather iustified* then the proud Pharisee for his vaine boasting. *Luke* 18. 14. Secondly, in a setled and fervent devotion: when wee pray, our mindes ought

not to bee fixed on any thing else, (as many, God knowes, are) for God will have the whole heart or none. 3. In faith; with confidence that wee shall receive what wee aske; for *hee, which wavereth*, that is, not beleeveth, *Let not that man thinke that he shall receive any thing of the Lord. Iames* 1. 7. If we be deficient in any one of these conditions, wee aske amisse, and so shall receive accordingly. Wherefore, as wee desire to receive benefit, and comfort by the Lords Supper; let us seeke unto God for it: and as we hope to have our prayers heard, let us pray both for our selves and others in true hu-

humility, fervencie and de-
votion, and assured hope o
obtaining.

Chap. XI.

Of Meditation at the Lords Table.

HAving thus fitted our
selves by examinatiō o
our estate, premeditation o
the benefits, and prayer for
blessing, wee may assure ou
selves that we have prepare
our selves for the receiving
of the Holy Communion
(though by reason of ou
vveakenesse, not in that mea
sure, yet) in that right man
ner as we ought: and so have

per-

performed the first duty required of us, namely, diligent preparation; whereupon wee may boldly and cheerefully (otherwise not) present our selves unto the Lords Table: where wee are to bee exercised in a second duty, namely, a seasonable Meditation.

This Meditation must bee threefold. 1, Before. 2, In the time of the Consecration. 3, After the same, or, in the time of Receiving.

Before the Consecration, when the Minister is going towards the Table, Meditate on these 2. things. 1, Seeing the Table spread, and the Elements set thereon; wee are to

to consider, what place wee are come unto; namely; the Table of the great King of Heaven and Earth: and that therefore wee ought most carefully and reverently, to behave our selves, both in body by a reverent & seemly gesture: and also in mind, laying aside all earthly cogitations whatsoever, and that in a twofold respect. 1, Because the place it selfe is holy, and therefore ought not to be prophaned by any unseemely behaviour; for these must bee laid aside, as God commanded. *Exod. 3. 5. Put off thy shoes from off thy feete, for the place whereon thou standest is holy ground.* 2, Be-

cause

nuse as the place is holy, so also God himselfe is there amongst us, as he saith, *Mat.* 18. 20. *Where two or three are gathered together in my name, there am I in the midst of them.* Hee is in the midst of us beholding not onely our outward gesture, but our very hearts and affections; & ready both to reward those that honour him by reverencing, and to punish all such as dishonour him by prophaning and abusing his holy ordinance; which we shall doe if our carriage be notwith feare and reverence.

2. When wee heare the Minister say, *draw neare and take this Sacrament*; wee must con-

consider that God by his Mi-
nister freely inviteth us to h
Table: then let every one li
up his heart by this or th
like ejaculation.

*Lord, I am not worthy, by rea-
son of my sinnes, to approach be-
fore thee, but seeing it hath plea-
sed thee in mercy to call mee, be-
hold, in humility and obedienc
I come.*

Then joyne in prayer with
the Minister. In the time o
the Consecration wee ought
seriously to settle our minde
on the Elements, and th
Actions about them, for the
better stirring up of our de-
votion: and so meditate thus
1, When we heare the Mini-
ster read the words of Christ
Insti-

ſtitution, and ſee him take the Bread and Wine; wee ought joyfully and thankfully to meditate on the great love of God, in ſetting apart his Son for the redemption of us his enemies; in the taking of theſe Elements, and ſetting them apart to bee diſtributed unto us, as ſeales & pledges of the ſame: joyfully (I ſay) in reſpect of the benefit, which doth therby come unto us, and thankfully in reſpect of Gods love, which is greater then all the hearts of men joyn'd in one are able to expreſſe.

2, When we ſee the Bread broken, & the Wine powred out, we ought to be exerciſed in

in a twofold Meditation
1, Of comfort; considering
that the Bread is broken, and
the Wine powred out, not
only to be the more divisible
to the Communicants, but
chiefly to represent unto us
the crucifying of Christs Bo-
dy, and the shedding of his
Bloud for our sinnes: for *he*
was broken for iniquities. *Isai.*
53.5. By which is not meant
that any bone of him was
broken, but that he was cru-
cifyed: whence wee should
every one of us gather this
comfort, saying to our souls:
Christ Iesus was broken on the
Crosse, and suffered an accursed
death for me, by whose merits,
I trust, I shall escape the curse of

that

that death, which is due for my sins unto me. And here by the way we may take notice how the Papists do erre in delivering whole cakes unto the Cómunicants, which represent Christ whole, not crucified, & so afford the lesse comfort.

2. Of sorrow, and that for our sinnes; the grievousnesse of which was such that they could not bee satisfied for, without the pretious Bloud of Christ Jesus: these were the speares that pierced him to the Soule; that was that, which drew his pretious Bloud from his side: and the consideration of this should breed in us a hearty sorrow, that wee so vile wretches

as wee are, ſhould thus wound ſo loving a Redeemer: and certainly if we do not grieve for thoſe ſinnes, for which hee hath ſo much ſmarted, we may juſtly feare that the ſtupid Earth, the hard rockes, and the darke graves, which trembled, rent & opened at his death, ſhall one day riſe up in judgement againſt us and condemne us. When therefore wee ſee the Bread broken &c. let every one thus meditate: *O vile trwech that I am, that I by my ſins ſhould thus wound my mercifull and loving Redeemer.*

After the Conſecration when the Miniſter is receiving

ng himselfe (considering
at we are in the presence of
od , who seeth our very
earts) we should powre our
ur soules unto him in this or
e like soliloquie.

O Sweete Iesu, I doe humbly
knowledge with the Centurion
t I am not worthy , that thou
uldest enter under my roofe ,
sh lesse to come and suppe and
ell with me : but seeing it is
y good pleasure to vouchsafe
this favour , cleanse me , I
seech the, from my sinnes, that
may entertaine thee in a pure
d sanctified heart , strengthen
y faith that I may fully rely
thy mercy ; comfort me with
y blessed spirit and so dwell
h me for ever, grant this , O

blessed

blessed Redeemer, for thy mercies sake, Amen.

Againe, before we receive, when the Minister is coming to distribute, and offers the Elements unto us (considering that Christ with all his benefits is offered unto us by God, as well as the Elements by the Minister) let every one meditate thus with himselfe: *Christ with the benefits of his Death doth now come to sanctifie and comfort my sinful Soule, in full assurãce whereof I am to receive these signes & Seales at the hand of his Minister.* And so as he stretcheth out to receive these, let him lift up his soule in faith with this or the like ejaculation.

Come,

...t, Lord Ieſu unto thy hum-
...ſervant, as my truſt is thou
...t. This we are to do after
...Conſecration, before we
...ceive.

After this in the act of re-
...iving wee are to performe
...ſe two things.

While we eate the Bread,
...editate every one thus.

Bleſſed Ieſu, I doe heartily be-
...ve that thou waſt crucified
...the Croſſe, and that for me as
...ll as for any other, and, as I
...ve now received this Bread
...ken, wherby my Body ſhall be
...riſhed: So I beleeve that I
...ve alſo received ſpiritually
...y Body crucified with all the
...efits thereof, the full pardon
...all my ſinnes, and the ſtreng-

thening

thening and refreshing of
sinfull soule; this I beleeve, Lo
helpe my unbeleife for thy m
cies sake. Amen.

2. When wee drinke t
Wine, and while we feele
in our stomacke, wee shou
thns meditate.

Most blessed Redeemer, I
truly beleeve that thy Blood
shed out of thy Body, as veril
I have received this wine
from the bread; and that
remission of my sinnes, as wel
any others: & I do also belee
that with this wine I have rec
ved thy precious Bloud, wher
my sins are fully washed awa
my soule purified: & that ac
ding to thy promise, I shall ne
hunger nor thirst any more;

CA

use with this Bread & Wine I have receiued thy flesh, which is meate indeed, & thy Bloode which is drinke indeed; with which I humbly pray thee to cherish and nourish my poore soule, & to encrease in me hearty loue to these my fellow-members, who haue now participated with me, that we may serue thee as we ought and that nothing may be able to separate us from thy loue, which I humbly beseech thee to grant for thy mercies sake. Amen.

CHAP. XII.

Of Practise.

THis is that, whereon wee ought to meditate in the

time of receiving ; which being duly performed, we ought in the next place to take notice of a religious Practice of those things, which are to bee observed afterwards in our life and conversation.

These things may be reduced to two heads : namely, such as we are to do, 1. in the Church. 2 at home.

In the Church wee must performe 2 duties.

1, Having ended the former meditations, wee ought each man in particular to give thankes unto God for his mercy, in this or the like forme.

O Lord, I humbly bleſſe

holy name, for that thou hast in mercy vouchsafed to accept mee at this thy Table amongst the rest of thy elect and chosen people, and that thou hast so graciously fed my languishing soule with the precious Body & Bloud of Christ Iesus. I confesse, O Lord, that I am not worthy of the least of thy fauours: but seeing it hath pleased thee thus to haue mercy vpon mee: giue mee grace, I humbly beseech thee, to walke worthy of this thy mercy in newnesse of life, to the glory of thy holy name, & the saluation of my sinfull soule, euen for thy mercies sake. Amen.

After this, euery one ought to ioyne with the Congregation in prayer and

thanksgiving, praysing God for his goodnesse, and so depart lovingly together with joyfull hearts, that God hath so graciously entertained us his unworthy servants.

After we are come home we are further to take notice of two duties.

1, Meditation, meditating seriously what comfort we have received by being at the Lords Table. Upon which consideration, if we finde any good motions in our selves, any assurance of the forgivenesse of our sins wee ought by all meanes to cherish the same by the comfortable remembrance of Christs Death & Passion

and so much the more life
to our thankefull hearts unto
God for his mercy: as Saint
Paul sweetly exhorteth the
Colossians, saying, *as yee have*
received Christ Iesus the Lord,
so walke yee in him; rooted and
built up in him, and established
in the faith, abounding therein
with thanksgiving. Col. 2. 6. 7.
And this is that, which *Solo-*
mon maketh a true note of a
righteous man; that hee will
ever bee increasing those
good gifts, which he hath in
him: when he saith, *Prov.* 4.
18. *The path of the just is as*
the shining light, that shineth
more and more unto perfect day.
When therfore we shall find
little faith, a little love in us

(as God knowes) the best of us hath little enough) let us desire to increase it, and to have our corruptions diminished: for these desires are a beginning of Grace, and a signe of a heart well affected: and of this desire wee cannot make a better tryall, than by considering whether wee long to receive againe the next time, that so these good beginnings may be the more perfected.

But if wee finde not this comfort in us: let us search into our selves, whether there be not some sinne in us as yet unrepented of, and whether wee came not so well prepared to the Communion as

we

we shond: if so, then ought we to humble our selves before God, with sorrow for this our negligence: if wee cannot see this in us, but that we came well prepared, then must wee patiently waite the Lords leasure, and pray earnestly that he willgive us the comfort of his Spirit with full assurance that hee will grant our request, when it shall bee best for us.

The second dutie, wherein wee must bee exercised at home, is a resolution or constant purpose of leading a new life, whereunto Saint *Paul* earnestly inviteth us *Rom. 6. 19.* saying, *As you have yeelded your members ser-*

vants to uncleanesse, and to iniquity, unto iniquity, even so now yeeld your members servants to righteousnesse unto holinesse; & why? *because being made free from sinne, & become servants unto God, we have our fruit* (not unto sinne, but) *unto holinesse. ver.* 22. Shall wee then bee made free from sin, and become the servants of God, and yet returne unto sinne againe? God forbid: if we do so, *we receive the grace of God in vaine*; which S. *Paul* beseecheth the Corinthians to take heed of. 2. *Cor.* 6. 1. now what is it but to receive the Grace of God in vaine, when, after wee have *escaped the pollutions of this world through*

through the knowledge of our Lord and Saviour Iesus Christ, we are againe entangled therewith; and, as the sow to the mire, returne to our former course of life againe. S. *Peter* will assure us, that *it had beene better never to have knowne the way of righteousnesse, than, after we have knowne it, to turne from the holy Commandement deliver'd unto us.* 2. *Pet.* 2. 21. And well were it, if this were duly considered of some, who thinke it sufficient to live precisely that day, in which they receive (though perhaps they can scarce doe that) and presently afterwards live as profanely and loosely as ever they did; but

wee must know that God expects a daily reformation of those, which present themselves at this Table; and, if wee doe not duly consider of it, we shal one day with feare and trembling acknowledge it; as S. *Paul* plainely tels the Hebrews, saying *If wee sinne wilfully after wee have received the knowledge of the truth, there remaineth no more sacrifice for sinnes, but a certaine fearefull looking for of judgement and fiery indignation. Heb.* 10. 26. 27.

Now that wee may the better lead a new life before God, wee must consider that to the direction of a Christian life three things are to be knowne of us.

1. What

1. What wee are to pray for:
2. What we ought to beleeve.
3. What we are to doe.

The first being rightly knowne, affords us a perfect direction for our Hope: the second for our faith, the third for our Piety.

The first we have fully set downe in the Lords Prayer; composed by Christ himself as a most exact rule for all our Prayers.

The second is the Creed, which containeth the Articles of our Faith, contained in the doctrine of the Apostles; called therefore the Apostles Creed.

The

The third in the Tenne Commandements, written by the finger of God himselfe, and revealed unto us in his holy Word, to be our direction both for our holines towards God, and our charity towards our neighbours.

These three rules of our life (the Lords Prayer, the Creed, and the Ten Commandements) are dayly repeated of those of the meaner and more simple sort; but yet (God knowes) not so well understood, as they should be, by diverse to whó God hath given a greater measure of knowledge: never did our Land, yea almost every house, more freely abound

found with fruitfull & comfortable expositions upon these rules, than now they doe: yet who lookes so farre into them, as to know thereby the full extent of any of them? Some few indeed there are (whereof God increase the nũber) who make a conscionable use of those good meanes of Salvation: whereas others are well content, yea with delight desire to reade (and that upon the best dayes) vain and idle discourses, which are so farre from furthering us in the way of Salvation, as that (like tares) they choak the Word of God, & hinder the growth thereof, as wee too often see by

by our daily experience. There is indeed a time for all things, for pleasure as well as profit: but shall we spend the best of our time, yea (as some do most miserably) the greatest part of our time in such vanities, and altogether neglect those good helps for our direction; esteeming them too plaine & homely, or not pleasant enough for our witty inventions, & acute judgements? Let such know, that they, which thus neglect their owne good, are guilty to themselves of a twofold crime.

1, Of unnaturall wrong unto their own souls in stopping their eyes from beholding

ding the light of Salvation, which otherwise would shine into them; dealing herein as injuriously with themselves, as Papists doe with their deceived Laity, traying them up in ignorance and blinde devotion.

2, Of a twofold ingratitude: 1, towards those painfull Authours, which (like fruitfull lights) have spent themselves for the directing of others, whose labours doe well deserve to bee accepted amongst us: and wee shall prove our selves but unthankefull members of the Church, wherein we live, if wee make not that good use of those lights, for which they were intēded. Se-

Secondly, (which is the greateſt) wee ſhew our ſelv unthankefull towards Go himſelfe, who hath in mere raiſed up ſuch meanes fo the helping of our infirmi ties ; whereof others, better deſerving than our ſelves have beene deſtitute. Having therefore ſuch helpes ſo freely offered unto us, let us (if wee deſire to live more righteouſly before God) uſe them more carefully than we have done ; endeavouring in the firſt place to know what is contained in each Petition of the Lords Prayer ; that ſo, when we pray, we may know what that is , for which wee pray ; and ſecondly , for our

Faith,

ith, to know the full extent
every Article therof; that
we may truely understand
hat that is, which we con-
fe we beleeve: and because
oth of these are little avail-
ble, except our piety bee
ch as it ought to bee, let us
pecially bee exercised in
e Commandements of
od; that thereby wee may
nderstand what wee are
ommanded, and what for-
idden. These are the direct
ourses which every true-
earted Christian ought to
ake, and which will one day
rove truely comfortable,
hen others, vaine and frivo-
ous, deceive us.

But because our Piety and
reli-

religious behaviour is th
chiefest thing required o
our part unto the leading o
a new life, let us further se
what rules wee may yet ob
serve for the directing theref

This Piety of ours is seene
in these two things. 1. Ou
Words. 2. Our Workes and
Actions.

As for our words, wee
should follow the counsell o
Saint *Paul.* to the Ephesians,
which is, that wee avoid in
our talke, *all filthinesse, all fo-
lish talking, and jestings whic
are not convenient. Ephes.* 5. 4.
and hee giveth a very good
reason for it. 1. *Cor.* 15. 33. *be-
cause evill communications cor-
rupt good manners*, and that
often-

sometimes both in the speaker and hearer. but some will say, what? must we never use any pleasant discourses? no thing at all? yes, there is a time for that also; so it bee, according to the rule of S. Peter, such *as God may thereby be glorified.* 1. *Pet.* 4. 11. otherwayes we may not: stirre up our mindes we may to an honest cheerefulnesse by civill and modest jestiug, but obscene & prophane, which S. *Paul* calls filthinesse, vaine and idle, which hee termes foolish talking, and jesting, which is not convenient; such I say, *ought not to be once named amongst us as becometh Saints:* for hereby both speaker

ker and heater are often stir-
red up to loose and vaine ge-
stures, or at least wise to con-
ceive and think of them, and
so Gods Name is much dis-
honoured. Miserable it is to
observe how frequently such
speeches doe passe for cur-
rant under the assumed title
of merry discourses: but let
us remember what our Sa-
our Christ hath said. Mat.
12. 36. 37. that *by our words*
we shall bee justified, and by our
words we shall be condemned, &
that every idle word, which we
shall speake, we shall give an ac-
count thereof in the day of iud-
gement: Must wee give an ac-
count of our words, & shall
wee not then bee carefull of
them

them? Must wee answere for every idle word, and shall we fill up our discourses with blasphemies, with obscene and scurrilous jestings? if we must give an account of them, certainly these will lie heavy upon us: Wherefore let us rather with *David* set a watch before our mouth, *and a bridle upon our lippes, that we offend not in our tongue*: let us be carefull that our words be such, as *Solomon* commendeth, *Prov.* 25. 11. *fitly spoken, which are like apples of gold in pictures of silver*; that is, such words, as containe wholesome matter, and are spoken in a comely and decent manner, are as acceptable and pleasant

pleasant to the eare of a judi
cious hearer, as silver p
ctures, adorned with gold
apples, are unto the eye o
the beholder.

For our Workes, we mu
as S. *Paul* counselleth, *walk*
as children of the light, ev
proving what is acceptable unt
the Lord. Ephes. 5. 8. 10. *ha*
ving our conversation hones
amongst men, that they seeing o
good works, may glorifie G
thereby.

How to direct both our
Words and Actions aright,
wee must chiefly observe
these two things, 1. how to
avoide that which is evill in
both, 2. how to seeke and
obtaine, that which is good.

To

To avoide that which is evill, 4. rules are especially to be obser ved.

The first concernes the beginnings of evill; namely, that wee watch and pray, according to our Saviours coūsell and practice. *Matt.* 26. 41. *least wee enter into temptation*, and so be drawne away to sinne against God; for of our selves we are prone thereunto, and unable to avoide it: and if it goe so far that we be once tempted to sinne, and feele in us any motion thereunto, wee should endeavour to resist this temptation in the beginning, and reason thus with our selves; Did not I lately receive the Sacra-

ment

ment of the Lords Supp
where I had a full pardon
all my sinnes (past) sealed
to me, and where I vow
and promised to lead a n
life before God, how th
can I do this thing, & bre
my promise with God
have put off my coat of
and therefore I may not
wil not) put it on againe
ought wee to resist tempt
ons at the first, least they
the dominion over us.

The second rule cõcern
the occasion of evil, wh
we must necessarily avoyd
if we desire to avoyde the
vill it selfe.

The Occasions are diver
but especially these two.

1, Idl

ab. Numb. 25. 1. wherefore God commandeth his people to *goe out of Babylon, least they bee partakers of her sinnes Rev.* 18. 4. and often are we partakers of other mens sins, by frequenting their socicty; yea, (which is miserable to obserue) diverse of ingenuous disposition and civill behaviour, have by degrees bin drawne away to looseneſſe & riot, by associating themselves unfortunately with vaine and dissolute persons. And we may herein observe the pollicy of our enemy the divell; who, when he findeth any man well disposed of himselfe, and not ready to yeeld to others temptati ons

will be set him (if he can possibly) with this snare, that he may either by the wicked perswasions or bad examples of others, steale away his heart, and allure him to that which is evill, which should bee a forceable Caveat unto us, to make us heed full what company wee fall into, and with whom we acquaint ourselves, if we have any care of our soules: seasonable is the counsell of *Solomon* herein, who adviseth us 1, concerning the examples of other, not to conforme our selves unto them *by walking in their wayes, but to avoyde and passe away. Prov.* 4. 15. 2, Concerning their allurements, by no

no meanes to hearken unto them; *if sinners intice thee, consent thou not. Prov.* 1. 10. If they say, come let us take our pleasure in this or that sort, let us goe to such a place, where wee may freely doe what wee will: *If they thus draw thee, walke not in the way with them, refraine thy foote from their paths.* 3, As for familiarity with others, he adviseth us to *make no friendship with an angry man, and with a furious man not to goe.* Why? *least thou learne his way, and get a snare unto thy soule. Prov.* 22. 24. 25. Wilt thou avoyde gaming, swearing, &c. then shunne that company wherin those vices are practised, or

elſe thou wilt rather increaſe them in thee. But ſome will ſay, ſuch as one is my familiar friend, and ſhall I leave him? that will bee taken unkindly; ſhall I get my ſelf diſcredite, where I may avoyde it? yes, be he never ſo neare unto thee, yet if hee in his courſes forſake God, forſake thou him, leſt God forſake thee: yea thou mayſt therein ſhew thy ſelfe a very friend to him, in winning him from his evill wayes by thy forſaking of him, for ſo ſaith Saint *Paul*, 2. *Theſſ.* 3. 14. *If any man obey not our word, note that man, and have no company with him, that he may be aſhamed*: it may be when hee ſeeth thee

leave

leave him, he will beginne to thinke of his bad life, and so be ashamed of it, and by degrees leave it: therfore leave bad company for their sakes also, as well as thine owne.

The third rule is, how we may restraine our selues whē wee are about to undertake any sinfull action; and that is, by setting before onr eyes this Caveat, *God sees: for his eyes are over all. Prov.* 15.3. & therefore whatsoever we do, we should consider that wee do it in his presence: which, being conscionably considered, cannot but breed in us both reverence and watchfulnesse; reverence in res-

pect of his Majesty; watchfulnesse in respect of his all-seeing Eye, that wee offend him not, who will espie in us the least fault, bee it never so secretly kept from the World.

Againe, consider how mercifull God hath ever bin unto thee in delivering thee from this or that danger, from this or that sinne, wherinto thou must necessarily have fallen, if he had not upheld thee; and then answere the Divell when he tempteth thee, as *Ioseph* did his wicked mistresse; *how can I doe this wickednesse, & sinne against my God*: God hath beene thus and thus mercifull unto mee,

and

and shall I yet offend him & provoke him to anger? God forbid.

The fourth rule is for our direction, when we are fallen into any sinne, which is this. Whē we are overtaken with any sin (as who is not every day?) wee should presently lament it, and not suffer it to goe on any further, least it come to a custome, and so stick fast in us: this is a difference which *Solomon* putteth betweene the righteous and the wicked. *Prov.* 24. 16. *A just man* (saith he) *falleth seven times and riseth up againe, but the wicked shall fall into mischiefe:* the just man, though he fall into any sin, riseth againe

by repentance, but the wicked ſinketh deeper downe, even to the pit of deſtructiō.

Theſe are the chiefeſt rules to be obſerved for the avoyding of that which is evill.

The next thing, which we muſt looke into, is, how wee may obſtaine that which is good. Heere wee muſt principally obſerve theſe two thinſts: 1. make uſe of all occaſions thereunto. 2. make conſcience of every good duty. As for the firſt, wee muſt firſt, according to the example of S. *Paul. Phil.* 3. 14. *uſe all diligēce that we may preſſe on towards the marke*, ſtill endeavouring to bee better: and when wee finde our ſel-

ves

ves deficient in the performance of any good duty (as God knowes we are in all) we should do the same again and endeavour to performe it more fervently, that so we may come to a greater measure of goodnesse. Againe, wee should gladly embrace the company of good men, that by their example and advise we may be brought to a sense and feeling of those sinnes, which wee commit; counting it a great blessing of God, if thereby wee at any time be croſt in those sinnes, to which wee are most addicted; as gaming &c. and ever esteeme best of that company, not where our eares

eares may be filled with prophane jestings, or tickled with superfluous conceits, but where our corruptions may be most roundly reproved; esteeming them our best friends, that will most plainly and faithfully put us in minde of our errours; which is the counsell of Saint *Paul* to the Thessalonians; *I beseech you* (saith hee, 1. *Thess.* 5. 12. 13.) *to know them which labour among you, and are over you in the Lord and admonish you, and to esteeme them very highly in loue for their works sake* which may bee our direction for esteeming both of our familiar friens and of our teachers; both which (if faith-

full)

(all) labour for our good in the Lord by admonishing us; and both thereby deserve from us a true regard as a recompence of this their love: therefore if any man desire to bee furthered in good duties; let him testifie it by loving such men.

If wee desire to obtaine that which is good, wee must be careful that we make conscience (as of avoiding every evill) so of doing every good duty, be it never so little; endeavouring with Saint *Paul to have alwaies a conscience voide of offence towards God & men*: *Act.* 24.16. and labouring to keepe not onely some but all Gods

Gods commandements, according to *Davids* wish, *Psal.* 119. 5. *O that my wayes were made so direct, that I might keepe thy statutes, so shall I not be confounded, while I have respect to all thy commandements.* Let us not deceive our selves in thinking it sufficient, that we observe the sabbath, and that wee offend not God by swearing, stealing, or such like hainous offences, and yet in the meane time make no conscience of a lie for our commodity, or of vaine and idle discourses for delight; for, if wee thus doe, it is certainely an argument of a bad heart.

But some perhaps will say,

If

If I thus endeavour to carry my selfe in all things, if I now and then doe not give a little way, I shall be accounted too precise and curious in matters which I need not. Be it so; yet be willing to undergoe that censure; and esteeme it safer to offend ungodly men by thy good life, than a righteous God by thy bad life: and though others account it too much precisenesse, yet doe not thou so; but rather consider that God commandeth us *to keepe his Precepts diligently. Psal.* 119. 4. if diligently, then certainly there is nothing in his precepts superfluous; nothing, which we may doe or not

not do, but every one, though of never so small a matter, to be performed of us: whosoever therefore shall endeavour to his power to keep the Commandements of God in everything, is so farre from being too precise, that hee doth but what hee is commanded.

To these rules, for avoyding of evill and seeking of good, wee may adde one more, as the rule of all the rest, and of our whole life; that is the Word of God, which alone is able to direct us in the way to salvation, as *David* testifieth. *Psal.* 119. *Wherewith shall a young man cleanse his way? even by ruling him*

himselfe after thy word. Wherefore let us carefully read, meditate and conferre, about this Word, and that often; accounting (as well we may) every day lost, wherein wee learne not something out of it; ever desiring more and more to be instructed therein, & account it a great blessing of God, that we have the use of it so freely to direct us in the way of salvation. Neither let any man thinke himselfe so learned, that he needeth no farther instruction; for the best of us comes short of *David*, & yet he prayed still *to bee instructed in the word of the Lord*; as wee may see throughout the 119. *Psalme*.

Againe,

Againe, if we did know more
than we doe, yet we are dull
in the performance of what
we know; and therefore wee
have need to reade the same
againe and againe, to stirre us
up to a daily practice hereof.
But that wee may so use the
Word of God, as that it may
bee unto us the savour of life
unto life; let us at all times,
when wee are about to reade
it, lift up our hearts to God
by prayer, that hee may give
a blessing to our endeavours;
without which whatsoever
wee doe in this or any other
thing, it will be so farre from
being profitable unto us, as
that it will rather prove our
ruine in the end.

Hee,

Hee, which shall thus set his heart to serve the Lord by denying ungodlinesse & worldly lusts, by living honestly righteously and soberly in this present world; hee, which shall thus carefully receive the Sacrament in a right manner, and heare the Word with diligence, devoting himself to God by prayer in all things which hee doth, hee which shall thus make conscience of his waies in every thing; the blessing of God rest upon him as it needs must; and that peace of conscience, which no man knowes but hee that enjoyes, ever attend him here, and everlasting peace and hap-

happinesse crowne him
hereafter.
Amen.

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